# *Letters of the Master*

## VOLUME THREE

EDITED BY
Shri Rajendrasinh N. Rathod

SHRI RAM CHANDRA MISSION

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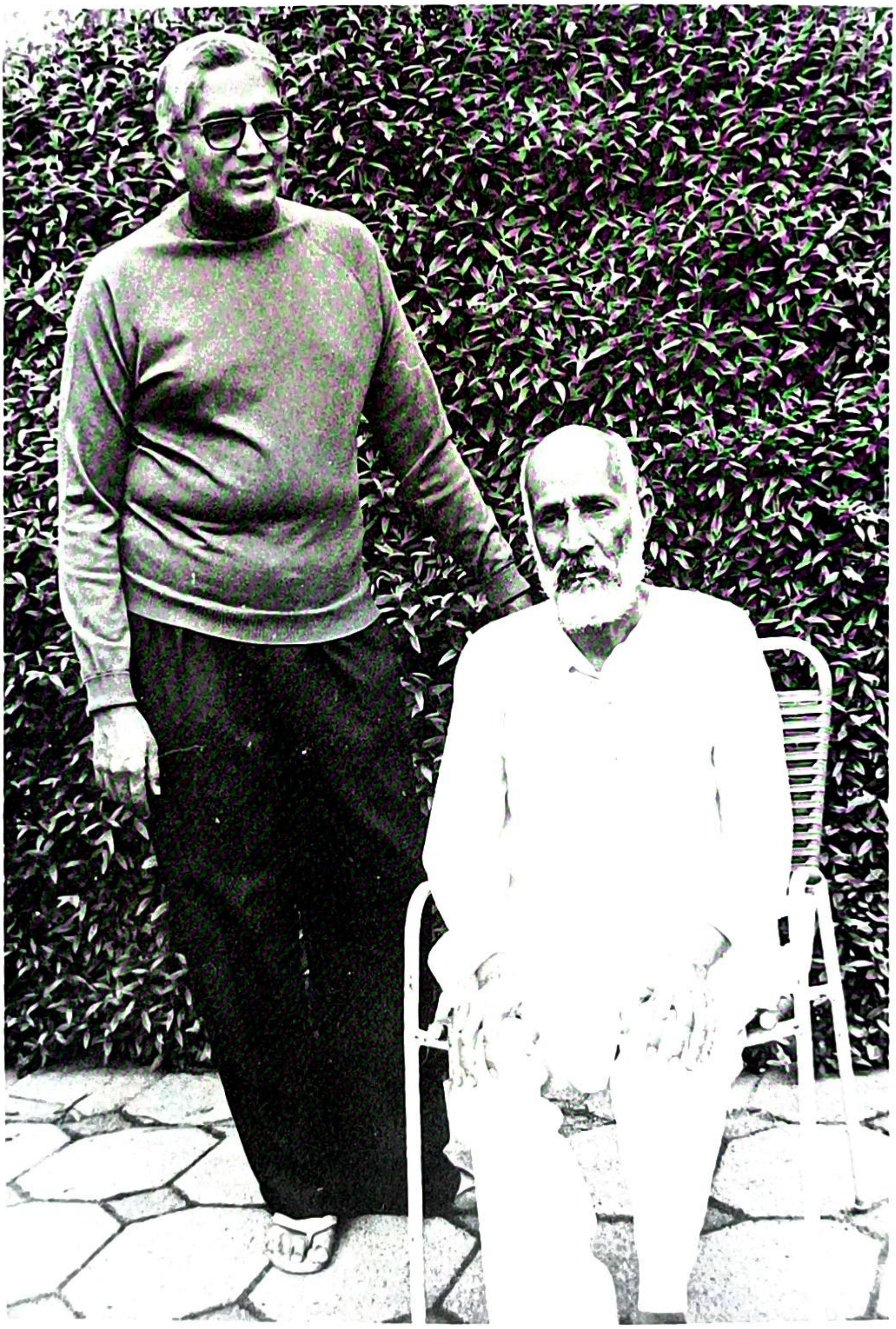

Shri Parthasarathi Rajagopalachariji and Shri Ram Chandraji together during their visit to Denmark in 1972

# *Letters of the Master*

## VOLUME THREE

Letters between Shri Ram Chandraji
and Shri Parthasarathi Rajagopalachariji
and others from 1966 to 1972

EDITED BY

**Shri Rajendrasinh N. Rathod**

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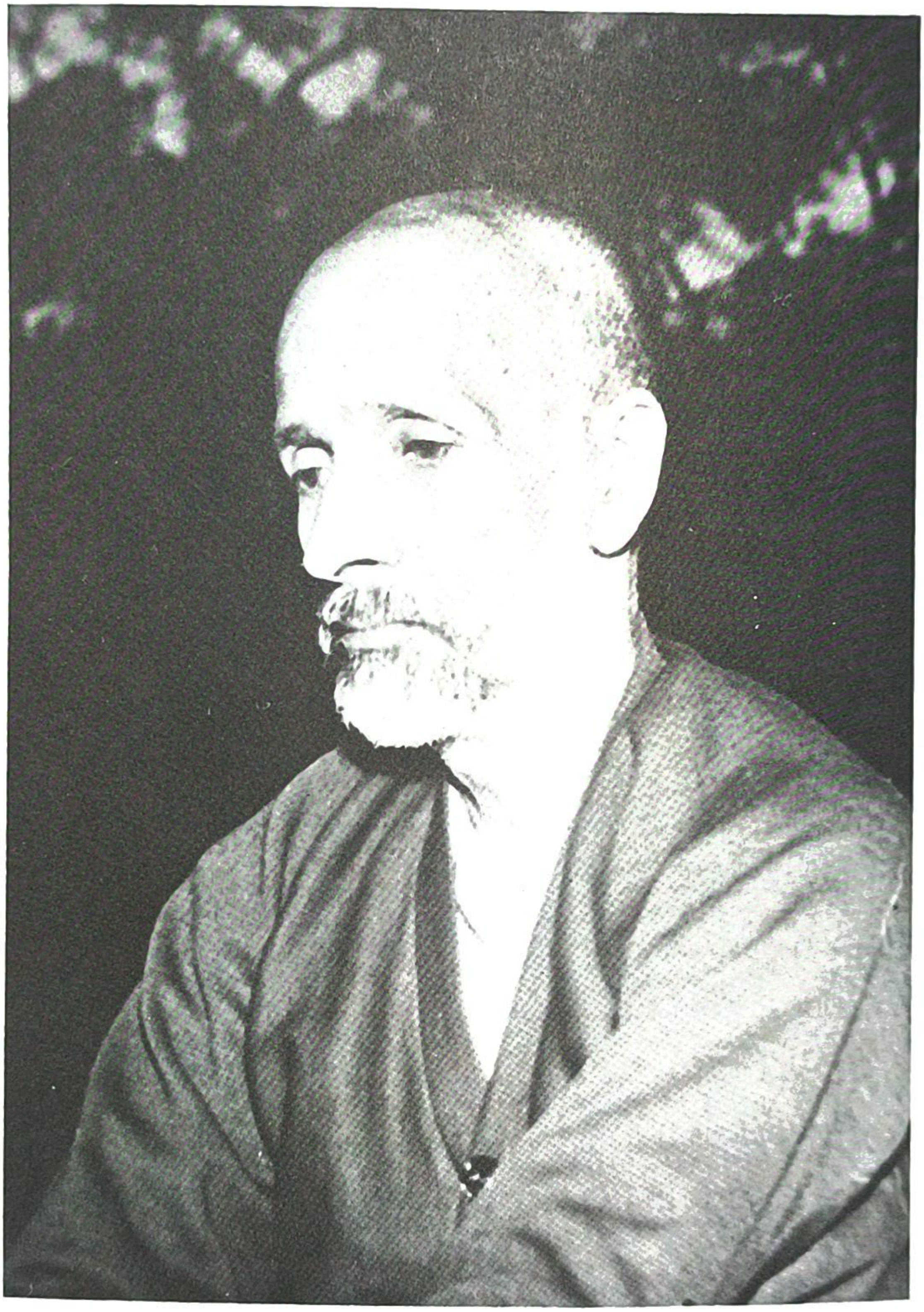


# 1966

# 1966

**No. K-59/SRCM** **Shahjahanpur**

**2nd February 1966**

My dear Parthasarathi,

Received your affectionate letter just now. I shall be available on 5th and 6th both days. I have also given a telegram to that effect to Delhi. I am going to Kanpur for only a day on 11th morning of this month and shall be back the next forenoon. Afterwards I shall remain at the house for the whole month. So your father is welcome. I am also informing him.

Yours affectionately,

Ram Chandra

# 1967

# 1967

**No. G-412/SRCM** **Shahjahanpur**

**21st July 1967**

My dear Parthasarathi,

Received your affectionate letter. I am very happy that you are visiting foreign countries and I hope that you will do well everywhere. The people of the West are better than us. They have not their set dogmas like us. It is of course correct that they are not hankering after realisation but for peace alone. Service of the humanity is their chief aim. Swami Ramtirtha on some question said that they are more spiritual than ourselves because when they work they have no idea of body. They do every work with heart and soul. German people have the closer touch with our thinking.

It is very difficult for English people to grasp this noble teaching. Shri Krishna Mission is there and almost nobody has joined it. In France they are successful to some extent.

Taking into consideration the idea of Swami Ramtirtha, if you think your body as mine and soul of that of Master you will work well. Your talk will be effective and as long as you remain in the foreign countries the Master's power will be at your back. To the extent of your approach you are very strong and I shall see what further I can do. Keep a few books with you specially of Dr. K.C. Varadachari.

I have not heard from Robert Koch for a long time. I have presented to him already *Sahaj Marg – A New*

*Darshan*. I give below the address of Robert Koch and I am also writing to him. Please transmit when you meet him.

Mr. Robert Koch
3428 Duderstadt.
Eugenberg Haus 3
Germany

Yours affectionately,
Ram Chandra

---

**No. G-417/SRCM** **Shahjahanpur**
**24th July 1967**

My dear Parthasarathi,

I have already replied your letter. I presume that you have received it by now. The address of Mr. Robert Koch is also given there. I am writing it again. I have posted a letter by air mail to Mr. Robert Koch, the copy of which is attached herewith.

Love to children,

Yours affectionately,
Ram Chandra

Mr. Robert Koch
3428 Duderstadt.
Eugenberg Haus 3
Germany
Telephone: 754

---

**No. G-416/SRCM** **24th July 1967**

My dear Brother,

I have not received any letter from you for a long time. I have sent you a letter No. C-347/SRCM dated

15th May 1967 together with the tour programme of South India. I also sent a book, *Sahaj Marg – Shri Ram Chandra's New Darshan* by Dr. K.C. Vardachari, one of the ablest preceptors of the Mission, through registered book post. I presume you have received that book. I want your view about the book. Would you please do me a favour to reply about your welfare earlier.

My associates Shri P. Rajagopalachari and Shri Swaminathan of Madras are reaching Germany, starting on 6th August 1967. They have keen desire to meet you and they will come to you. Shri P. Rajagopalachari is one of the prefects of the Mission and you can have transmission from him. You like the teachings of my Master very much and you want it to be embraced by all so here is the helping hand for you.

We have not exchanged our views for so long a time and I am very eager for it. You write very well and I am thus encouraged to write you further.

Yours affectionately,
Ram Chandra
President
Shri Ram Chandra Mission
Shahjahanpur U.P. (India)

---

**No. G-437/SRCM** **Shahjahanpur**
**7th August 1967**

My dear Parthasarathi,

I am starting this letter with prayers for your success in foreign countries and your good health. I presume that you must have started speaking in the Sunday satsangh in Madras to get over your shyness. I received a letter from

Mr. Robert Koch of Germany saying that both of you will be his guests while visiting his place. He is going on with the abhyas and deriving benefit. His approach is in Brahmanda Mandal. He writes that he is so busy man that he does not write even to his children. For your knowledge I am writing to you that he claims to be an adwaita and that he is tired of European and American civilisation. It shows he is very near to our thinking. I got a copy of his photograph which I am sending to you and you will please keep it safe to return it to me when you come back. Please convey my pranam to your father.

Love to children,

Yours affectionately,
Ram Chandra

---

**11th August 1967**

Revered Master,

I am in receipt of your affectionate letter of the 7th enclosing the photograph of Mr. Koch of Germany. I shall keep it safely and return it to you after my return to India.

We are grateful to you for showering your blessings on us for this trip and we hope that all will materialise according to the Divine plans.

I have also received today a letter from Mr. Koch inviting us to be his guests during our stay in his city. I have noted your advice about him and shall act accordingly. Our plans are now finalised and we will be leaving Madras on Sunday the 20th for Bombay and after a short stay of two days in Bombay we will leave for London direct on the 23rd Wednesday. We expect to be with Mr. Robert Koch at Duderstadt on the 8th and 9th of September, and perhaps for a day or so more depending on circumstances after we reach Germany. I shall send you a copy of my final programme within the next two or three days for your information.

Our pranams at your Divine feet,

Yours affectionately,

Parthasarathi

**Madras**

**8th November 1967**

Revered Master,

I am glad to hear from father that your health is much better now, even though you have been having some cough and cold. We all pray to the Almighty, to Master, to bestow continued good health. Father has also sent me your tentative tour programme, and as desired by him, I have made copies and handed over one copy to Shri Vira Raghavan, and I shall send a copy to Dr. Varadachari today. I am sure our abhyasis at Madurai and Salem will be very grateful for your agreeing to visit them in their own place. I shall inform them also today and ensure that car arrangements are made for the journey from Madurai to Salem, and from Salem to Bangalore and Channapatna.

My father has written that you said I am a very fortunate person. Of this there can be no doubt at all. My entire family has been most fortunate in being given a Master for the guiding of their destiny, and my only prayer is that we shall continue to enjoy this connection through all eternity. Master gives, and then Master

Himself congratulates the recipient! That is also Master's Grace.

Consciously, I have identified with the Mission and its work. Subconsciously, also, I am sure that this is the case. My only desire is to serve the Mission to the fullest extent of my capacity, and I pray that I may be allowed to do what little I can in this Divine work. I have only one Prayer: that is that my connection with my Master shall never be broken, that it shall endure through all time; that I shall always be with you through any form of existence that I may have to undergo in the hereafter; and that I may be granted a permanent consciousness of your Divine Presence.

I shall send soon an album of the photographs of the Madurai centre abhyasis.

I may be able to come to Delhi on 2nd December, and pray for your darshan. I may also be permitted to accompany you to Salem and Madurai.

With pranams at your Divine feet,

Yours affectionately,
Parthasarathi

---

**No. C-618/SRCM** **Shahjahanpur**
**27th November 1967**

My dear Parthasarathi,

I believe you have gone through the programme of the tour which has already been sent to Mr. Vira Raghavan. I have also sent a copy of the programme to Mr. Poray and Mr. Robert Koch to enable them to write anything to me if they so desire. I also received a letter from Mr. Poray which shows that he will continue the practice of the Mission.

I have received your letter from Germany that Mr. Robert Koch is a fit man to start the work of the Mission in Germany. In view of that light I have written a letter to him, the copy of which is being sent to you. When we meet each other I will discuss many things about the work in the West and about Mr. Poray and Mr. Robert Koch. Love to children.

With blessings,

Yours affectionately,
Ram Chandra

---

**No. C-616/SRCM** **Shahjahanpur**
**27th November 1967**

My dear Brother,

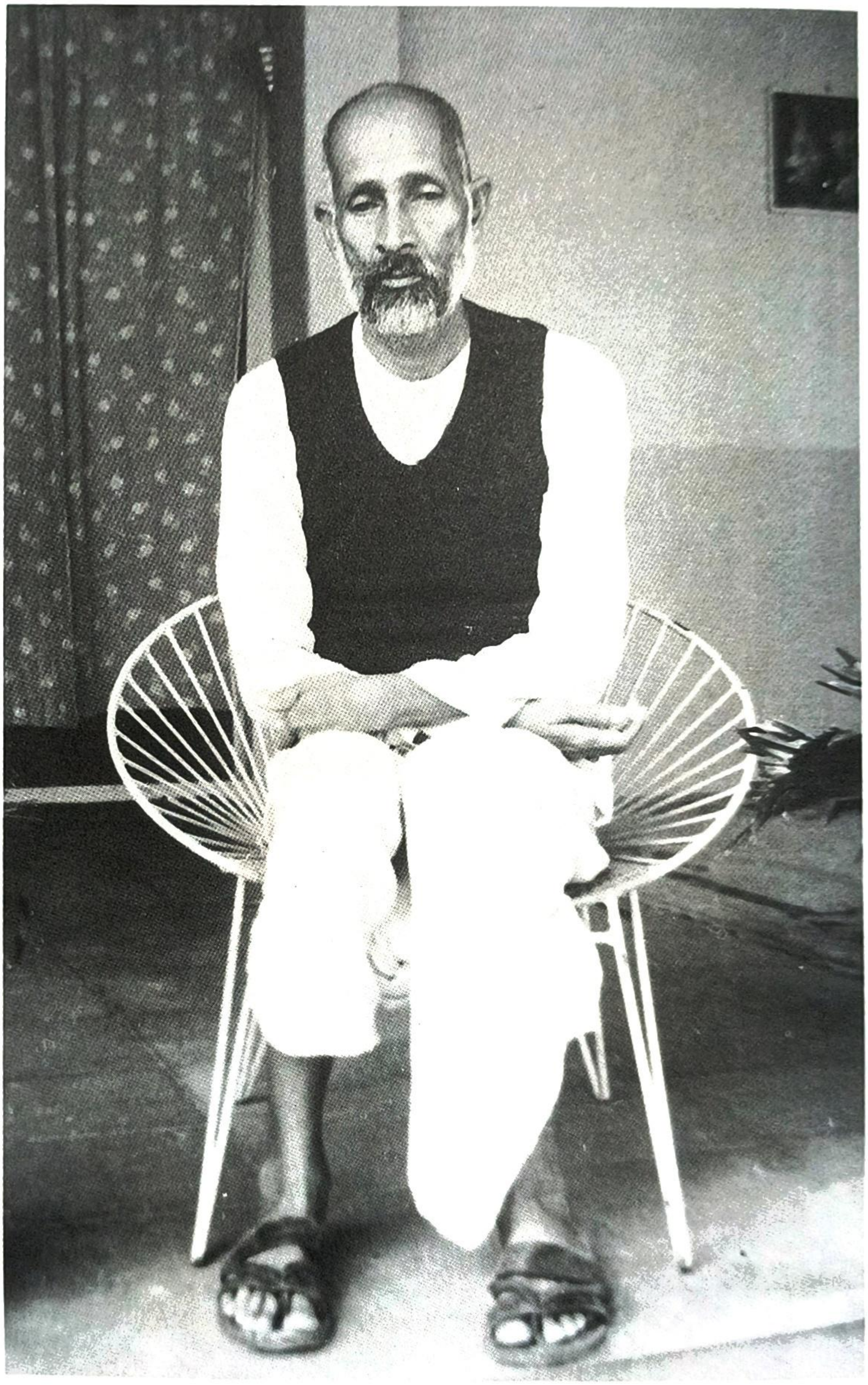
Received your kind letter together with a copy of the photograph. Shri P. Rajagopalachari was speaking very highly of you and really you deserve that praise. You are bestowed with the qualities required for the developed soul as such. Please try to serve the humanity in spiritual way for unbroken peace. According to the system of Sahaj Marg, you are quite fit for the job. I have already mentioned your approach in the previous letter. Only filling of the spiritual energy in every centre of the nerves according to the capacity can be needed for the excellent work. And it is not a difficult job and the distance is no bar.

I am starting for South Indian tour on 4th December, 1967. The detailed programme of the journey is being sent to you to enable you to write me anything if you so desire.

Please intimate to me your address if you change the place as you have mentioned in your letter.

With blessings,

Yours affectionately,
Ram Chandra



# 1968

# 1968

**Madras**
**15th January 1968**

Revered and Most Beloved Master,

You have by now reached Shahjahanpur, rejoicing the hearts of my brothers and sisters there, but leaving me here in grief and desolation of heart ever since your departure. Strive as I may, I am unable to check the powerful flow of emotion that is welling up in me, and which I can restrain from breaking out only by thinking of you. Pujya Sister Kasturi's departure leaves our home empty and bare. Her Divine presence here was a joy to us and a great help in our pursuit of the Goal. Her coming has indeed served to reawaken many slumbering hearts and set them aflame with the passion of divine aspiration. I pray to Master to bless her with long life, health, peace and happiness. I pray that she may come to us again and again to refill our homes with Divine light and Wisdom.

Master, I cannot now exist without you. This you surely know. Intellectually I have understood that your presence is always with your devotee, but I pray that I may be granted permanent consciousness of your Divine Presence. I also pray that my link with you may become a real link which will link me to you for all eternity. I pray ardently for this. I pray hopefully for this. I desire nothing except an unbreakable link with you, which will bind me to you eternally. I again and again pray to you to grant me this in your divine love and bestow your grace on me, I cannot live without you, I pray again to grant this prayer. I pray you to strengthen me in your service, that I may do only what is your will, I may speak only what you wish me to speak, I may think only what YOU wish me to think. This I pray again and again.

I pray for your divine darshan during the ensuing Basant Utsav. I lay my life at your divine feet.

Yours affectionately,
Parthasarathi

---

**No. C-22/SRCM** **Shahjahanpur**
**20th January 1968**

My dear Parthasarathi,

Received your loving letter. Everybody can be won by love, even the ferocious animals are tamed by this very instrument. I can also be tamed if a man moves a little to me. But in my case I do many things by way of consideration only because what I have been bestowed upon by my Master I want to horse it on* to the seekers.

I am happy that you are coming in Basant Panchami Utsav. St. Kasturi was speaking very highly of you and you deserve that praise. I shall feel available to your service.

Love to children.

Yours affectionately,
Ram Chandra

---

* "horse it on" is from a Hindi expression referring to forcing a horse to take the bit and saddle.

**No. C-136/SRCM** **Shahjahanpur**
**12th March 1968**

My dear Parthasarathi,

Received your affectionate letter dated 6th March 1968. I am happy that Upanayana ceremony of Chi. Krishna has been performed. I pray for his long life and spiritual well-being. He is a boy and is yet to develop mentally. When he grows he will develop the things necessary for the promising boy. If possible give him some simple essays to write once or twice a month. I want to create in him the thinking capacity.

Whenever you find possible you may give the books for print. *Reality at Dawn* will be over in a fortnight. Now I want that all the books written by me may be taken in one volume and printing will be at Madras. Mr. Vira Raghavan suggested to prepare a diagram of the circles given in *Reality at Dawn* together with the knots given in the diagram in *Towards Infinity.* I have thought over it and came to know that I can do it. But I do not know whether it would be advisable to think over it, or is really necessary.

I feel, and you have supported it as well, that the direction of the mind of the people at Madurai has begun to change slowly. I feel that the people of Salem are very backward even in the traditional worship and there is big number who do not do any sort of puja. Although a green stick can be moulded very easily yet their case is somewhat different. People in general seem to me dull-headed but let us pray for their good.

If you and Dr. Varadachari agree to make Mr. S. Sethurathnam as prefect I have no objection but you try to clean him and transmit. Rest I will see when I come there. Dr. Varadachari's cataract is a matter of anxiety to me.

The copy of the letter sent to Chief Justice of Madras was also sent to your father. I do not know whether it was befitting. He is highly educated and great intellectual and I am the poor man who wanted nothing but my Master. My education everybody knows that I cannot write good English. The portion which you have sent for translation in French was .... concentration is natural which breeds power, you have added "from", which is not necessary. When the turn of printing of Tamil book comes please add the sentence there also and translate it in Tamil also. Since I have sent you the copy of the letter of Mr. Poray I am sending you the copy of the reply also.

Love to children,

Yours affectionately,

Ram Chandra

P.S. Chi. Umesh has selected this time Vijayawada as his centre for his examination. He will come to Madras also after his exam, which will take place from 1st May to 7th May 1968. He will stay there with Dr. Parthasarathy.

RC

---

**No. C-94/SRCM** **Shahjahanpur**

**2nd March 1968**

My dear Poray,

Received your affectionate letter. I am happy that you are doing the meditation quite all right and I hope you will see one day that you are transformed. My services are there, whole-heartedly, for your spiritual well-being. You feel the light that means the yoga commenced according to the yogic philosophy by Patanjali. After some time the experience of the light fades away giving place to something higher than that. Nasadia Sutra of Rig Veda says for Reality that there is neither light nor darkness. The sun never shines there. It is a peculiar state of being which is enjoyable by being itself. Now about peace you have mostly come to the point. For its expression I can only coin a word as non-peace peace.

I am sorry that the reply of your letter is delayed because I was very badly suffering from headache which is now being subsided.

Yours affectionately,
Ram Chandra

---

**Camp Bangalore**
**8th May, 1968**

Revered and Beloved Master,

I had been on tour since the 24th April, and my family is also travelling with me – all by car. Today I heard from my father that Chi. Umesh will arrive in Madras tonight, and will come to Bangalore tomorrow afternoon. I shall meet him here. Since I have just come after covering Ooty and Mysore, I regret very much that I will not be able to accompany him. However, I shall see him here tomorrow.

My wife, Sow. Sulochana, and I have been also doing some work on the way. I shall send a full report later.

I am writing this to report to you a dream experience I had this morning. Usually I get up at 5:30 a.m. latest. Today I got up at 4:30, went to sleep again. I got up at 5:30 a.m. again, got up and sat, and went to sleep again. Then at 6:15 a.m. I woke up again, got up and sat, recited the prayer mentally, touched your Divine feet, and then an overpowering desire to lie down came again, and I slept off. I was awakened at 8:15 a.m. by my wife, interrupting a dream.

**Dream**

I am in some place I do not recognise. There are other people, including Dr. Varadachari and my father. Master is also there. Some preparation is going on, and I feel that it is for a *homa*. I am with Master. Master calls me, and says: "Parthasarathi! Please come here. So far you have been doing one type of meditation. Today I shall teach you one more method. Please sit down."

As I am about to sit down, my father comes and disturbs me, and I am unable to sit down with Master. Then Master goes away to talk to Dr. Varadachari. Later I am going round and round Master, but am unable to get an opportunity to sit and take His advice. Suddenly someone comes and tells Master that He can go for His bath. When Master is entering the bath room He says He wants some 'blue'. I rush out to get some. After this there is some confusion in my business matters. At this time my wife woke me up at 8:15 a.m.

I am sorry that I missed the *upadesh* that Master was to give me. I pray for your advice in this matter. I pray to Master to strengthen me in my moral character, and make me fit in all ways. May your GRACE descend into us. I pray for thy grace. My pranams at your divine feet.

Affectionately yours,

Parthasarathi

## OM TAT SAT

**11/E North Street**
**Sri Ram Nagar**
**Madras 18**

**6th August 1968**

Beloved Divine Master,

My humble pranams at your lotus feet. By your overflowing grace all are well here at home. My father is quite excited about his forthcoming trip to Shahjahanpur with Pujya Dr. Varadachari. Pujya Shri Vira Raghavanji is better and has rejoined duty. Satsangh is going on regularly.

I had written a few letters to you to report on Mission work in the South. Virudhunagar centre is coming up well by Master's grace. This year I hope Virudhunagar can be included on your programme.

Revered Master, I write this with a prayer from my heart, a prayer I have been addressing to you for some time in my meditation – a prayer for the liberation of my mother, Mrs. JANAKI who expired in May 1933 when my sister was born. The sister also died later in 1935 or 1936. My mother must have been only 22 years old when she passed away. I pray that thy divine and benevolent grace may aid her soul and grant it liberation. I pray for this with all my heart and I pray that it may be granted. I have heard that Master's grace can grant this prayer and I therefore pray to you for my mother's liberation.

I am hoping to come to Delhi and Shahjahanpur too – if permitted by you – to have Master's divine darshan.

Pranams at your feet.

Affectionately,
Parthasarathi

**Madurai**
**7th September 1968**

Beloved Master,

My pranams at your Divine feet. I hope your health is giving comfort.

I have been on tour for one week now and have also done our work at Salem, Coimbatore and Virudhunagar. I am glad to report that Salem is showing good response and will improve well by your grace. Our abhyasis look forward to your darshan eagerly.

I am hopeful that when you visit Coimbatore, a centre will also come up there.

Virudhunagar is developing very well – there is a great deal of genuine enthusiasm and love for Master. I think Virudhunagar will develop into an important and major centre by your grace.

Master, I have a great difficulty and I seek your guidance and protection. I am bringing more members into our Mission every time, but some people are going on warning me that people will take advantage of this Marga to get my good opinion and use it for personal gain; that I may be misled, and so on. I have complete faith in my Master and I am, now, dedicated heart and soul to my Master and His Divine work. I have complete faith that this great power and Divine love of the Master cannot be misused by anybody and that my regular official work cannot be affected by this – except that it can improve.

I am writing only to place before you my difficulty and to seek your ever-available love and guidance and protection.

Pranams at your lotus feet.

Affectionately,
Parthasarathi

P.S. One of our best abhyasis of Virudhunagar, Mr. P. K. Venkatesan, is going to Delhi on official work. He wants to have your darshan and will therefore arrive Shahjahanpur at 4:30 a.m. by the Lucknow Mail on Sunday 15th September 1968. He does not know Hindi. If possible please send someone to meet him (the person should remain at the ticket collector's gate). He will return to Delhi on Sunday night by the return Lucknow-Delhi Mail.

Parthasarathi

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**NO. C-367/SRCM** **Shahjahanpur**
**15th September 1968**

My dear Parthasarathi,

Received your affectionate letter dated 7th September 1968. I am very happy that you are doing marvellous work. May God bless you in all your activities. Shri Venkatesan of Virudhunagar came to me for a day and went back happier.

Human being is born to gain experiences and he does it as long as he lives. But the duty is also there. What is the real duty? To do good to others in a way that the service done to them may not affect him. Suppose a man is in need of money and you give it and the result is that you yourself fall in difficulties in your work. Then that is not the duty but behind it there is egoism. Suppose one is employed somewhere. What is his duty? To be loyal to the master. He should look to his work not allowing anybody to meddle with it. He should not do any such work which may bring any loss to his master. We should be as much considerate as allowable by conscious man. We must not be too much lavish to give opinion to others which may affect the resources of the master. The people must not take advantage of your position. If they do it they are not the real seekers but selfish. What you are doing for the Mission is also a duty.

I received a letter from Herr Robert Koch, the copy of which is attached herewith. He will start work some time after, as he has mentioned in his previous letter.

I have placed an order through you for electric motor set from Coimbatore manufacturer on 27th August. I hope you have received that letter and complied with it. Raizada got his bone towards back fractured by motor cycle accident.

Love to children. Yours affectionately,

Ram Chandra

**20th September 1968**

Revered Master,

I thank you for your letter of the 15th received yesterday. I have noted your advice.

Mr. P.K. Venkatesan of Virudhunagar met me on his return and was very glad to have had the opportunity of your darshan and a special sitting from you. He has returned to Virudhunagar this morning. I have written to Mr. Robert Koch and to Mr. A. Poray, copies of which I attach for your information.

The order for electric motor set etc. has been placed with a friend of mine at Coimbatore. I have written to him today to remind him to proceed with the work in an urgent manner. He has very kindly agreed that they will supply the complete set of equipment at cost. I think that the total cost may not exceed Rs 750/-. In view of the minor and negligible saving in sales tax, I have instructed them to despatch the things directly to Shahjahanpur.

We are all sorry to hear that brother Raizada had an accident and that his collar-bone was fractured. We all pray for his speedy recovery.

With pranams, Yours affectionately,

Parthasarathi

Enclosed: as above

## OM TAT SAT

**Gayathri**
**11/E, North Street**
**Sri Ram Nagar**
**Madras 18**

**29 September 1968**

Beloved and Revered Master,

I have written to you only a few days back, which letter I trust has been received by you. I have been pondering over your previous letter to me, and particularly over your advice that, "one should not give opinions too freely so as not to strain the resources of the master too much." I shall be glad to have your clarification of this.

Further Dr. Varadachari has told me that when one does the higher work, the lower work (by which he meant the worldly duties) will automatically take care of itself. I request your comment to this also.

Since writing to you, I have been transferred to Madurai where I shall have to take up a house and live at least for the next six months. My company have purchased a company at Virudhunagar which is 30 miles south of Madurai, and I am being transferred to look after that factory. I shall have also to look after my routine work, and therefore I may have to travel a great deal also, from Madurai. It is Master's will, and I obey. I will have to leave Sow. Sulochana and Chi. Krishna here at Madras, and stay at Madurai alone as it is not certain how long I will have to remain at Madurai. Father also will have to be at Madras. I expect to fix up a house and shift to Madurai by the end of October.

I pray that I be given the strength and courage to do my work wherever I may have to be. I pray that thy will may be my Will and that I may be guided in all my activities solely and entirely by thy will and live by thy power alone. My faith sometimes frightens me, but with all that I am not yet free of FEAR. Particularly the fear of being alone continues to haunt me, and is a great barrier to my progress, and a great trouble in my life. I pray that all my fears may be removed by thy grace, and I set free. I long for freedom from fear, and pray for it.

I remind Master about my prayer for my MOTHER.

Seeking thy Divine Love and Blessings,

Yours affectionately,

Parthasarathi

**Madras**
**5th November 1968**

Revered Master,

I have recently returned from a tour of the South and attach my report. I hope you have received my earlier letter where I have informed you of my having to stay in Madurai for about half a month each month. I have now selected a place to stay in, which is a small flat with two bedrooms and all the necessary facilities. I will be moving formally from here on the 15th by train and taking residence in the new house at Madurai on the 17th of this month. I hope that during your forthcoming visit to the South your divine presence will grace my residence. I am planning on this basis. Since when I am there it should not be necessary for you to stay in a public place like last time.

Coming to the Mission work, I have some recommendations to make regarding provisional permission to be granted to three people.

1) Mr. S. Sethuratnam of Madurai, which you have already approved.

2) Mr. B.K. Rajagopal of Madurai. His photograph is in the Madurai album at Shahjahanpur. You have expressed a high opinion of this person last time. I am recommending him specially because he is under the orders of transfer to Bangalore and will be extensively travelling in the state of Mysore as also in all the districts of Andhra Pradesh where silk is grown or marketed.

He is a dyeing expert specially for silks and as a travelling prefect of the Mission he will do really useful work. His devotion to you is unquestionable and his devotion for the cause for which the Mission stands is also unquestionable. He will meet you at Bangalore during your stay and I hope it will be possible for you to grant him provisional permission then.

3) Mr. K. Navanathan, Virudhunagar. If you approve this can also be done during your visit. His photograph is also in the Virudhunagar album at Shahjahanpur.

I had Dr Varadachari's darshan recently at Tirupathi a few days ago when returning from tour. He is generally well, but his daughter-in-law's physical condition is causing him considerable worry and he is also quite helpless as far as the eyes are concerned, since he is not able to read at all. Otherwise he is quite happy and cheerful.

With pranams,

Yours affectionately,

Parthasarathi

P. S. I expect to have your divine darshan at Vijayawada on your arrival and to accompany you to Hyderabad. Thereafter, I will return to Madurai and I hope to meet you again at Tirupathi and accompany you right up to Madras. I hope this will have your approval.

---

**Madurai**

**19th November 1968**

Revered Master,

I hope that the trip up to Delhi has been comfortable, and that you are rested and in good health. I also hope that Shri Sundara and Mrs. Sundara as also the children are all well.

I had promised to meet you at Vijayawada, but under the present circumstances I am afraid that it may not be possible for me to do so. I am, therefore, planning to meet you at Hyderabad on the day of your arrival, and this letter is to inform you of this change and to seek your forgiveness for my inability to have your darshan at Vijayawada itself. I shall arrive at Hyderabad on the morning of 1st December and leave on the 4th for Madras. I shall hope to meet you again at Tirupathi on the 12th, and then accompany you all the way to Trichy.

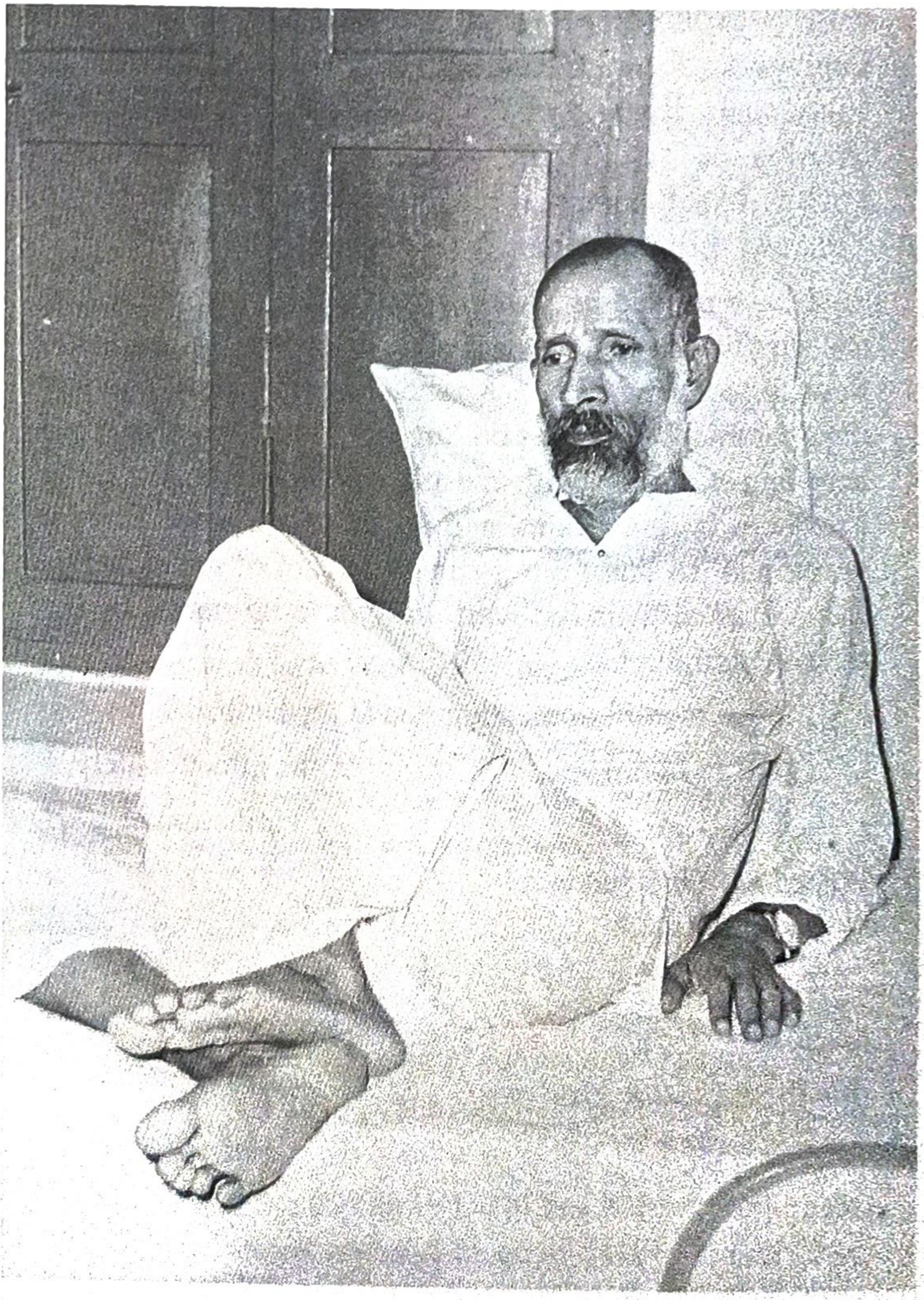
I have arrived in Madurai on Saturday last, 16th, and am slowly settling down in the flat taken for me here. Sow. Sulochana and Chi. Krishna had also come, but they have returned to Madras on Sunday. Father has also come here and will stay with me till next Monday, the 25th. Life here is quite calm, and so far much work has not developed, so that I am getting a fair lot of rest which is quite unusual! Mission work has yet to be started by me in earnest, though.

I look forward to meeting you at Hyderabad.

Love and pranams, Yours affectionately,

Parthasarathi

Posted c/o Shri Sundara
New Delhi



# 1969

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**6th January 1969**

Revered Master,

I hope the journey to Shahjahanpur was comfortable and I am sure your stay in Nagpur was most useful to the Nagpur citizens. I had just been to Coimbatore and I informed Mr. T.C. Ganesan that the pump and motor set has not yet been received at Shahjahanpur according to a postcard written to me by Shri Sri Krishna Tandon. I have therefore sent a telegram today from Madurai as follows:

DO NOT PAY COIMBATORE BILL TILL GOODS RECEIVED

PARTHASARATHI

The bill need not be paid until the goods are received. Mr. Ganesan is pursuing this investigation at Delhi and if the goods are not traceable, a duplicate set will be made and sent to Shahjahanpur. I do hope the original dispatch will ultimately and soon find its way to our Mission.

Pranams,

Yours affectionately,
Parthasarathi

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**Shahjahanpur**
**11th January 1969**

My dear Parthasarathi,

I am very sorry to inform you that Chi. Umesh again got plucked in chartered accountancy. It was his last chance. He is confused and is persisting to join Central Arm Service as D.S.P. in China Border which I do not want. He has a great love for his younger brother Sarvesh and wants to send him in medicine which is only possible if he earns much. He is, therefore, ready to take any risk whatsoever. That is why he persists to join the above service. He will be getting Rs 650/- plus board and lodging free. We should try to get him employed soon on a good salary as far as possible.

He is going to Delhi today to bring back his luggage and pay the dues of hotel and rent of the room. Shahjahanpur is colder these days and it will subside in a few days.

Love to children,

Yours affectionately,
Ram Chandra

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**15th January 1969**

Revered Master,

Your kind letter of the 11th. We were all eagerly awaiting Shri Umesh's result, but were disappointed when we found that he had failed to pass the examination even on this occasion. It is really a pity that it was his last chance. Sister Kasturiji has been very upset when she heard this information.

I shall try to do the best that is possible in trying to fix him up though it may take a little time. As soon as he returns from Delhi, please ask him to write to me with full personal details, namely, age, qualifications, places of study, etc., as these details will be needed for further action.

I am enclosing herewith a bank draft No. LA 092448 of date, drawn on The State Bank of India, Shahjahanpur payable to you for a sum of Rs. 1000/-, which please acknowledge receipt.

Yours,
Parthasarathi

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**Madurai**
**28th January 1969**

Revered Master,

I hope that my last letter reached you in time. I hope that the Basant Panchami Utsav was a grand success as usual, and I understand that the attendance this year was perhaps the largest ever so far. I do not know how to cope with this ever increasing number of guests year after year. It is the benefaction of the Great Master that such a large mass of humanity is enabled to spiritually profit by the divine flow of benevolent grace. I very much regret that I was not able to attend the festival this year. There were many interferences, chief of them being the resignation from service of Shri G. Ramakrishnan, our abhyasi of Virudhunagar, at whose house you also had lunch in the afternoon, a tall and heavily built and very fair person. He was the Chief Administrative Manager of our factory, and for various reasons has decided to sever his association with the company. That he is leaving our service is probably a very good thing for the company. He has, however, decided to start a new company manufacturing the same things that we make, and this will make some difficulties for our company. So all this has kept our management very busy, and this was the chief cause for my absence this year. Till the last moment I was hoping that something will happen to make it possible for me to go to Shahjahanpur, but it was not to be.

I had also told Sister Kasturiji that I would somehow go there before she left for Modinagar, but even this has become impossible, as I had to come to Madurai as the management have decided to relieve Mr. Ramakrishnan from his duties this afternoon. Since Chi. Krishna had some days of holidays, I have also brought Sow. Sulochana and Chi. Krishna here with me. They will stay here till Sunday 2nd February, and then return to Madras. I will have to be here for some days more after that.

Sister Kasturiji's stay at Madras has given us all immense benefit. How can I ever repay even a fraction of this magnanimity that we are receiving from you, dear Master? What I receive is INFINITE and what I can offer, and which I really do not offer, is but my puny and meek and miserable self. Who but the Divine can give so much for so little? And yet there are doubts and delays imposed by the self on itself. How to get over this, how to become Divine even in our finiteness? How to aspire for and reach the very Ultimate, even as we are? All this you are trying to prepare us for, but we are so slow, so unsure of ourselves, so much in doubt and fear of the small and mean and petty little things that we have anchored around our necks, and the tragedy of the whole thing is that we do all this so willingly, while the ONLY thing that can raise us out of this morass of human existence is repeatedly negated so easily and willingly! Master, what infinite LOVE and patience you have to put up with the vagaries of puny humans. If only we could take from your overflowing heart a small part of all that CAN be ours, how soon would we be rid of the troubles of the mortal existence?

I pray that I may be made worthy of thy Divine Love and Grace, so that I may come closer to you each day, and ultimately become ONE with you, even in this life itself, this I pray for with all my heart and soul, and may my divine Master grant in His infinite love and mercy that this may be so.

Salutations to thy divine lotus feet!

Parthasarathi

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**No.C-83/SRCM** **Shahjahanpur**

**21st February 1969**

My dear Parthasarathi,

I have despatched today the money due to M/s Mouli & Sons Coimbatore for electric motor. Electric connection is given three days ago and the motor works well. I am very grateful to the company for supplying me such a good set and with concessional rate. The gratitude is to the company and the blessings to you for your spiritual well-being. Your father remained very happy with me and I have cleared his way to approach. I did the same previously but I had to do again this time. I eagerly wish to pull him to the Central Region. Please write to me when your mother died. I want the year roughly. When I will be doubly sure that she has not taken birth then I will start the work.

Chi. Umesh is studying and waiting for the job for which you are trying best. He was getting at Delhi in Coca Cola company a job with 550/- as salary. Kasturi instructed him not to join there but to wait the job in

South. I am thinking sometimes to give some time to Bahu for her health but I feel shy to ask for her diseases.

Yours affectionately,
Ram Chandra

P.S. Give the annexed letter to your father which relates to him.

**28th February 1969**

Revered and Beloved Master,

I am grateful to you for your affectionate letter of the 21st. I am glad that the Mouli motor at last arrived and that it has proved entirely satisfactory. They will advise you as to what to do with the second set that they have sent. I shall also write to them and ask them to take immediate action in the matter.

Yes, my father has had a very happy and beneficial stay at your holy lotus feet. It is a matter of your benevolent grace only. What can man do to earn such grace by his own efforts? Nothing, of that I am sure. Grace must descend, and when it does, that is all that matters.

My mother, JANAKI by name, died in 1933, probably May or June. She died 11 days after giving birth to a female baby, which also died later when it was three years old. She, my mother, died at a place called Tuticorin about 70 miles south of Madurai. I am grateful to you for taking up her case.

Regarding Sow. Sulochana, she has had a long history of menstrual trouble. Recently she has had some skin trouble around the neck, right round, which has a severe burning feeling, and also oozes a thick colourless fluid.

This has stopped for some time now. She is under the treatment of a homeopathic doctor, Dr. Umapathi Mudaliar, who is also attending to Sister Kasturiji. Dr. Umapathi feels that the skin trouble is also part and parcel of the old uterine troubles. She had two minor operations also after Chi. Krishna was born, but they did not help. When she gets ill, she is quite irritable and loses temper. She has also developed some pain in the legs recently. We all pray that by your Divine and benevolent Grace all will be well soon.

Regarding Chi. Umesh, I have handed over all the details sent by him to the Chief Accountant of our group of companies, Mr. K. Kuppuswamy, who is also practising under Sahaj Marg. He has promised to fix up Chi. Umesh in a good post soon. He does not want to fix him in a hurry, as that will not be good for the future, but has advised that a little waiting to get a really good job in a good firm will be the best in the long run for a good and steady future. I shall keep watch over the matter and write to you the developments as they occur.

I am grateful for the encouragement transmitted to me through my father. Dr. Varadachari told me that I have now entered *para brahamanda mandal*. I am deeply grateful to you my beloved Master for taking me as yours. I pray that I may never be separated from you wherever you may be, or in whatever plane of existence you may be, or I may be. I do not know anything of progress and stages, all that I am praying for is for everlasting UNION with your divine self.

My devotion, love and pranams at your lotus feet,

Yours affectionately,

Parthasarathi

**31st March 1969**

Revered Master,

When Mr. Poray was in Madras during your visit, he had requested a friend of his to send one box of Roter tablets for your personal use.

I have pleasure in informing you that one box was received only yesterday having been presumably despatched by sea mail. I am sending this today suitably packed by registered parcel post and I hope it will reach you at least within a week. Kindly let me know as soon as it is received.

With pranams, Yours affectionately,

Parthasarathi

c.c. Mr. Andre Poray

Dear Mr. Poray,

This has been despatched by Mr. F. Nicolas, 4, Square Desnouettes, Paris XV. Kindly inform him that his kind action is gratefully appreciated. The parcel has been despatched on 23 December 1968 and reached Madras on 29 March 1969.

With best wishes,

Yours,

Parthasarathi

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**Madras**

**21st April 1969**

Revered Master,

We have today sent to Shri Umesh a call for an interview based on the request made by Shri K. Kuppuswamy, Chief Accountant of TTK & Co. Shri K.

Kuppuswamy has told me that there is good possibility of fixing him up in a very decent post, and Shri Umesh may therefore come to Madras as early as possible and be prepared to stay 10 days. If he notifies to me the date of his arrival by telegram, we shall arrange to meet him at the station and take him home and make him as comfortable as possible.

With pranams,

Yours affectionately,
Parthasarathi

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**1st May 1969**

Revered and Beloved Master,

My pranams at your holy lotus feet. By your grace all are well at home here. About Chi. Umesh I have written to you yesterday, and he has also sent you a letter. By your grace and benevolence he has been appointed in TTN & Co. at Madras. He would have given you full details. He is on probation for three months, and his confirmation depends on the work he does, and on how he impresses his superiors in the department. I pray for his success in his new appointment.

Master, I want to tell you something about myself. I find that these days I am indecisive, and undecided how to act. Very often even small things like fixing a date to go on tour makes me very undecided. I have developed a feeling that my personal will should not be allowed to interfere with situations, and very often I remain passive, where previously I would have been energetically active. What worries me is whether I am passive because of that thought, or whether I am afraid or too lazy to take decisions. Please help me to understand this. I have stopped travelling as frequently as I used to do because I feel that things can and will develop in accordance with the Master's will and, therefore, I should interfere as little as possible. I sincerely believe this, but my worry is that I should not be inactive out of laziness or fear, and take refuge in this thought. I pray for your guidance. My second problem is that I have frequent thoughts of sex in the mind. There is no physical disturbance, but only in the thought. I seek your help in this matter also. When my whole life is now under your control and guidance I hesitate to write about these things. But I must bring what disturbs me to your notice, so I write to you about these matters.

I have been praying for your darshan, but I am not permitted to approach you. Even for the Birthday I may not be able to have your darshan. On that occasion I pray for permission to offer my whole life to you. All that I have is given by you out of your bountiful and benevolent grace, and therefore belongs only to you. So I have nothing to give you. Yet as a small child offers its father one sweet out of the sweets bought for it by its father himself, so do I offer you all that I have including my life, and pray that in your mercy and divine love you will accept it. I pray to you that you may everlastingly remain in the physical universe for the good and uplift of humanity. May it be given unto all to profit by your descent into the physical manifestation of your own Self, and may it be permitted to me, one glorious day, to know you as you are in your real nature and self. For that I pray and long.

My loving adorations at your lotus feet,

Yours affectionately,
Parthasarathi

**No. C-415/SRCM /69** **Shahjahanpur**

**6th May 1969**

My dear Parthasarathi,

Received your affectionate letter dated 1st May 69. I also received the detailed letter from Umesh. It is all your work that I see him in this post today. If I write that I am very grateful to you for it, that will not be proper, because if sons or younger brothers do some good to the father or the mother or the elder brother they should pray for them. Hence I pray for your long life, prosperity and spiritual well-being. But yet you have to do so many things for me. Now I have grown so lazy and lost all the charm and interest of life not only in the worldly matters but even to matters relating to the soul. Now for the last phrase (matters relating to the soul) I leave it to Master, and for the other things mentioned everybody can do it for myself. I do not say that this has happened according to the will of the Master. But somehow it happened, for which I hold full responsibility to myself. Now I come to the correct judgement after writing too many words uselessly. At the point of realisation man becomes generally lazy, because he likes to live in a place where activity is not there. In that case man should be alert that this laziness may not become predominant and the work may suffer. Laziness is the life of the soul and activity is the life of the ego. Both should be moderate. So if you are growing lazy it matters little, but if you suffer out of it it matters much. Laziness in general results when the health is poor.

I shall pray for that you want about laziness and other things. If a man becomes lazy he should not be up to the extent that the work may suffer. Just exercise your will a little and things will come out as you desire.

Regarding the spiritual approach of yourself, the responsibility is purely mine and as you know I am preparing you and Chi. Narayana, who is here, for the work in the West and here also. Many a time I study your condition. If the touch is necessary I do it. Now even before this letter reaches you, you will feel rejuvenated. I have taken the case of your mother but I do not know why I am doing it very slowly. Probably I want to know so many other things yet. She was very simple in habits and good-natured if I could study correctly and she deserves the grace of the Master. The work is only of a few minutes. Now your father will be very happy – he got what he desired. But there is still much more because end is not there.

Take care of your health and try to become as healthy as your age demands. Somebody told me that your health is greatly impaired. Since then I am anxious. Walk a mile before sunrise, without taking coffee or anything, with long breaks sometimes. It will take away your laziness and health will improve. After coming back from walk you can take coffee or tea or anything.

Love to children,

Yours affectionately,
Ram Chandra

P. S. When you are disturbed by evil thoughts think that they are mine and they will immediately stop.

RC

**No. C-548/SRCM** **Shahjahanpur**

**24th June 1969**

My dear Parthasarathi,

I had been to Assam for a fortnight. Tinsukia is one of the wealthiest places of Assam. But the rich people there will follow with great difficulty, perchance if any one of them would follow and was put to loss in trade, he will leave this method. A few men were sitting with me one night and I told them plainly. The business promises money not liberation while yoga promises liberation and not money.

While I was there I was visualising your region of *para brahmand mandal* and found it almost dormant but no defect. I wanted to write to you from that place but I did not. When I began to find out its cause I came to know that it is due to some anxiety which must be removed. In case you cannot do much in the matter, I will help you to remove it. I am thinking to make it active for which preparation is necessary. You do your work and leave other things to me.

I am having some correspondence with the preceptor of Madras centre which should not worry you and your father. As President I am doing my duty here, and for other matters I am servant of the Master doing service for the uplift of humanity, and for yourself I am one of the members of your family.

Please tell Umesh that I have redirected a money order of Rs 53/- to Madras address. I also got a few papers rolled Concerning Cost and Accountancy which also I have redirected.

All are doing well. Love to children,

Yours affectionately,

Ram Chandra

**Camp Madurai**
**4th July 1969**

Revered and Beloved Master,

I am most grateful for your kind and affectionate letter of the 24th from Shahjahanpur. It came at a time when I was most distressed and in want of guidance and some measure of consolation also. We were very confused and worried by several happenings subsequent to your departure from Madras, all of which you know about, and so I need not touch on them here. Many things happened that were not the fault of anybody, but only due to ignorance. We all pray for your benevolent love and forgiveness for anything that may have happened during your visit to Madras. You are the personification of love, and I pray that you may forgive us in your infinite and unbounded love for your children.

I have noted your comments regarding Assam. The same trouble and problems are here in the South too, and money is a great obstacle to those who possess it. The infinite love and grace of the Master alone can afford to open the way for stricken humanity to profit by the presence of the Special Personality on earth, and I pray to you my Master to open the way to all.

I have noted your comments about my condition. I have had a very heavy and sad heart ever since you left Madras, and life had become a burden which was difficult to bear. Anxiety in a large measure had come into me, about so many things that I am confused as to the exact reason or cause for it. I had also the idea that I was not able to meditate for the full period as I was used to doing, and disturbances were many. My mind was so perturbed and there was so much confusion that all this was the result. Your letter reached me on the 20th June, Friday, and immediately I started feeling better. But the real change came on Sunday 29th. The whole day I was feeling as if I was walking on air, and in fact I was singing the whole day with a joy and freedom that I had not felt for a very long time. On Sunday evening my father gave some of us a sitting in the evening, and after many days I felt peaceful and absorbed completely.

The next day my father again gave some of us another sitting. This time I felt quite peaceful but not like on the previous day. My father later told me, "If you write to Babuji tell him that I saw yesterday a whorl, and you were at the bottom, but there was motion and not staticity. Today I saw that the whorl was in rapid spiral motion and that you had moved to the top of the whorl." So coupled with the feeling that I had in the Sunday and what my father told me, I am sure that the movement has been begun, by your divine and unlimited grace and love for the abhyasi.

Chi. Umesh has received the money order as well as the bundle of papers re-directed from Shahjahanpur. He is well. I think that he has taken a liking to the job and will do well in it. Perhaps he still finds it difficult to attune himself to the varied food habits of the South. My father has gone to Cuddapah for a couple of days, and will return to Madras probably tomorrow. I expect to be back on the 9th.

Sow. Sulochana has been anxiously asking about her condition, and I promised to write to you and ask you. Chi. Krishna is in better health, as indeed all of us are for the last month or so, by your grace.

I am hoping to go to Delhi for a few days by the middle of this month, and during that visit I hope to be blessed with your darshan at Shahjahanpur.

Ever at your lotus feet,

Yours affectionately,
Parthasarathi

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**No. C-589/SRCM** **Shahjahanpur**
Gram: SAHAJMARG
Postmarked: 7 July 1969

My dear Parthasarathi,

I believe you have seen my letter. I feel that now you are happy within. I got the abbreviated telegraphic address registered as you suggested last time. Now telegraphic address will be "SAHAJMARG, Shahjahanpur".

As the man grows spiritually, will power automatically develops. The force of the will is like a sword which can be used against the enemy in defence, on the contrary it can be used also against the friends. The former is the proper use of the sword and latter is the misuse. If a man is anxious his spiritual power begins to work to create grossness in himself. Now I am happy that your anxiety is removed and gradually I am drinking the *para brahmand mandal* in active stage removing the effect of your anxieties at the same time.

I came to know through Umesh that you will be on tour to northern India this month.

Please bring with you the blocks of *Efficacy of Raja Yoga* prepared for the print of the book. I require them for Hindi edition.

Love to children.

Yours affectionately,
Ram Chandra

**Madras**
**14th August 1969**

Beloved Master,

Pranams at thy divine feet. I hope you are well, and that all the members of the great family are also well by your grace. After returning from tour, I have been quite unwell, and as a matter of fact I have not attended office for the whole of this week. My nose, on both sides, has been closed up completely, and consequently I have to breathe through the mouth. I have also been suffering from severe headaches on the right side of the head, right down to the nape of the neck. Today I am feeling much better. I was to go to Madurai last Monday, but I had to cancel the trip, but I may go next week.

Father must have arrived there on 13th. I understand from Chi. Umesh that you will go to Delhi for a few days from the 16th. I hope my father was greatly benefited by his stay at your Divine feet, and that he will return from his foreign tour safe and happy, after doing some work for this great Mission.

My anxiety has entirely disappeared. In fact, in the past, whenever father left the house, I always used to feel very worried and quite unhappy until he returned. But this time I find that I am not worried at all. It is all Master's grace. I have improved so much, and in so many ways, that it is astonishing to even contemplate the extent and scope of the change in me. All this would have been unimaginable without you, my beloved and revered Master. I now realise what that great Vedic verse "Tvameva Matacha Pitacha Tvameva" means. YOU ARE MY ALL. You are a father to me greater than my biological father. You are my mother, you are my everything. This I now feel and know to be true. Without you I have nothing, and in you I have all that anyone can ever have. I constantly pray that wherever I may be, I may be with you. I cannot tolerate being away from you. Please grant this prayer, that you will always, forever, through eternity, permit me to find a haven of rest and love at your divine feet. This is my only and constant prayer to you, my Master.

Chi. Umesh is getting on well both here and at the office. There are the usual problems that a newcomer has to face that he has also to face, but I believe that under your benevolent guidance all will be well. Problems in the office are many, and for me too, but I believe that all will come out all right in the end. Sometimes I become impatient and annoyed with others, and then later I become ashamed that I gave way to excitement and temper. But trials are many, and I constantly pray to you to guide me on the right path and keep me from straying.

Sow. Sulochana is well and offers prayers at your lotus feet. Chi. Krishna is well. His performance at school is causing some concern, but he is yet young, and inclined to be careless. By your grace all will be according to your will. We are but the instruments of thy divine will, and I ever pray that our little human wills should not interfere with our mean and petty human desires. May thy will be done.

We prostrate at thy lotus feet,

Yours affectionately,
Parthasarathi

**No. C-875/SRCM** **Shahjahanpur**

**23rd September 1969**

My dear Parthasarathi,

I am very sorry to hear about the sad demise of your maternal uncle. May his soul rest in peace.

When God has brought you to such a stage you can do much for him in giving peace to the departed soul.

Yours affectionately,

Ram Chandra

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**Sitapur**

**18th October 1969**

My dear Parthasarathi,

I have started my tour from 16th October ending on 23rd October. A man at Delhi wants a recent copy of photograph of Chi. Umesh for marriage negotiations. I shall be glad if you please get it done nicely and send me a copy of the photograph by Shahjahanpur address. Your father remains in correspondence with me from the West. He is doing some work of the Mission also and it is very praiseworthy.

Love to children,

Yours affectionately,

Ram Chandra

**Madras**

**19th October 1969**

Beloved Master,

We are all concerned to hear that your health is not good, and that you are suffering badly from stomach ache for the last one month. We are all anxious and hope that you are better. We hope that your tour was not unduly a strain on the health. Here we all are well by your grace. Father seems to be happy on this tour and will probably return only by the middle of December. We do not get many letters from him, and I do not know his programme after London, which he must have reached two days ago.

Master, I pray that you may give your sickness to me. You who give us so much, why should not you give me this also? I humbly offer my whole life at your lotus feet. My existence is of no use to anyone. Your Presence is necessary for the whole of the universe. I pray that you will accept my humble love for you, and teach us to love you as we should. I enclose a cheque for the Building fund, which I pray may be accepted. By your benevolent grace alone do we exist, and what is already yours, that alone am I now offering humbly at your feet.

My heart craves for a physical darshan of your gracious presence. I pray it may be permitted to me to visit you soon.

Chi. Umesh is well, and has done his exams well. He is also busy preparing for his ensuing Cost Accounts examination for which he will appear in January 1970. By the infinite grace of the Master alone must he come out successful in the examination, and I pray for it.

With love from all of us, beloved Master,

Yours affectionately,

Parthasarathi

CB 393739
of 21st October 1969
Rs. 2500/= (SRCM)

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**No. C-1017/SRCM** **Shahjahanpur**
**31st October 1969**

My dear Parthasarathi,

Received your letter together with two copies of the photograph of Umesh. I also received a cheque of Rs. 2,500/- for the building purpose. An officer in the Ministry of Home Affairs has started marriage negotiations for his daughter with Umesh. I have a mind to finalise the marriage of Umesh without consulting him if he does not object. I shall give him a good match. I received the photo of the girl today. The face-cut is good and I am told by one of my near relatives that she has white complexion.

My daughter Chaya at Delhi will see him (the officer who is negotiating). I am also going to Delhi on 9th November 1969 for a few days to finalise the building plan of the Ashram.

Mr. Rajagopalachari remains in correspondence with me. He is doing good work. He gets power in accordance with the demand of the country.

Your previous letter has moved me much and I shall do whatever I can for your higher approach. If you are so eager to see me here I am also eager to see you here. If you find chance please come when Poray is here.

Umesh has asked me regarding the insurance. I leave these things to you. I am sending you the copy of the letter of Mr. Poray. He wants to speak on his experiences. Please arrange if he so wishes when he tours South India.

With best wishes,

Yours affectionately,

Ram Chandra

P.S. Your father has written a letter from Denmark informing me that Mr. Poray is likely to arrive in India flying from Rome on 22nd November 1969. I have asked Poray to let me know the date and time of his arrival if he has already fixed it up.

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**10th November 1969**

Revered Master,

Since Mr. Poray will be leaving Shahjahanpur latest by 9th or 10th December or even earlier according to your instructions and since Basant Panchami only falls during the first week of February, we would all be very happy if you could plan a trip to Madras to spend one month from the 15th December 1969 to the 15th January 1970 with us. This will have the advantage that Mr. Poray is expected to be in Madras from 31st December 1969 for a week's stay.

I am putting up this proposal mainly to escape the rigorous U.P. winter, and if you agree, I shall arrange for air travel from Delhi to Madras and back. We all hope that the Master will favour this proposal and await your confirmation.

With pranams,

Yours affectionately,
Parthasarathi

c.c. Kumari Kasturi Chaturvedi
Modinagar

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**No. C-1127/SRCM**

**Shahjahanpur**
**11th December 1969**

My dear Parthasarathi,

Received your telegram intimating to me that Mr. Robert Koch is not coming now. The Italian abhyasi named Mr. Paulo also wants to come probably on 10th January. He is a pilot. Your father has written to me from Cairo that the Italian will surely come and I should correspond. If he comes to Shahjahanpur I will have to wait for him here. A French lady according to Mr Poray has been called at Madras. I do not know whether the Englishman and his wife will be able to come to India. The Englishman has undergone operation of cataract. In that case permission of the doctor will be needed to start for India.

I believe you have been greatly benefited by your stay here for a week. If you give so much time every year I would be very happy. I have replied your father's letter at Baghdad.

Love to children,

Yours affectionately,
Ram Chandra

P. S. I have just now written a letter to Mr. Paulo in Rome requesting him to come to Madras. In case he is not inclined to come at Madras during first week of January 1970 he should inform me exact date and time of arrival here at Shahjahanpur. If you receive any letter from him in this connection inform me telegraphically.

RC

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**No. C-1132/SRCM** **Shahjahanpur**

**13th December 1969**

My dear Parthasarathi,

I believe you have received my letter. I am waiting the reply of Mr. Paulo of Italy whether he will come to Madras as has been requested by me or at Shahjahanpur. Your father had written to me that being a pilot he will come to India on 10th January, 1970. If Mr Paulo takes the decision of coming to Madras during my stay there, I am sure to be there on 30th December. Perchance he comes direct to Shahjahanpur then I will have to be here on those days.

I received a letter from Mr. Robert Koch for his inability to come here on account of money problems up to February 1970. He has probably wrongly sent a copy of his letter which I am sending with it to you. I also received a letter for Mr. Poray. I am sending it to you to send it to him if you know the particulars, or keep it with you to hand it over to him when he comes to Madras.

I have already with me a wrist watch H.M.T. which I have kept for Umesh as his own wrist watch remains mostly out of order. He need not to purchase another watch. It is new and quite good. I shall bring it for him when I come to Madras. I already got yesterday an automatic wrist watch from Bombay which I will keep for myself.

I forgot to give you the address of Bombay, under whom I started the centre for spiritual training, to inform the satsanghis at Bombay to attend the satsangh.

Shri Vallabh Das K. Tank
Winsol Chemical Industries
Winsol House
Kurla Andheri Road
Kurla
Bombay-72

I also give below the address of Mr. Paulo, the Italian who wants to come to India referred to in my letter.

Mr Paulo Passaquindici
via Bonocompagni 93
Rome, Italy

I have given this address because if you want to write to him anything you may do so. He must be informed of your address of Madras where I will like to stay.

All are doing well here. Love to children. With best wishes,

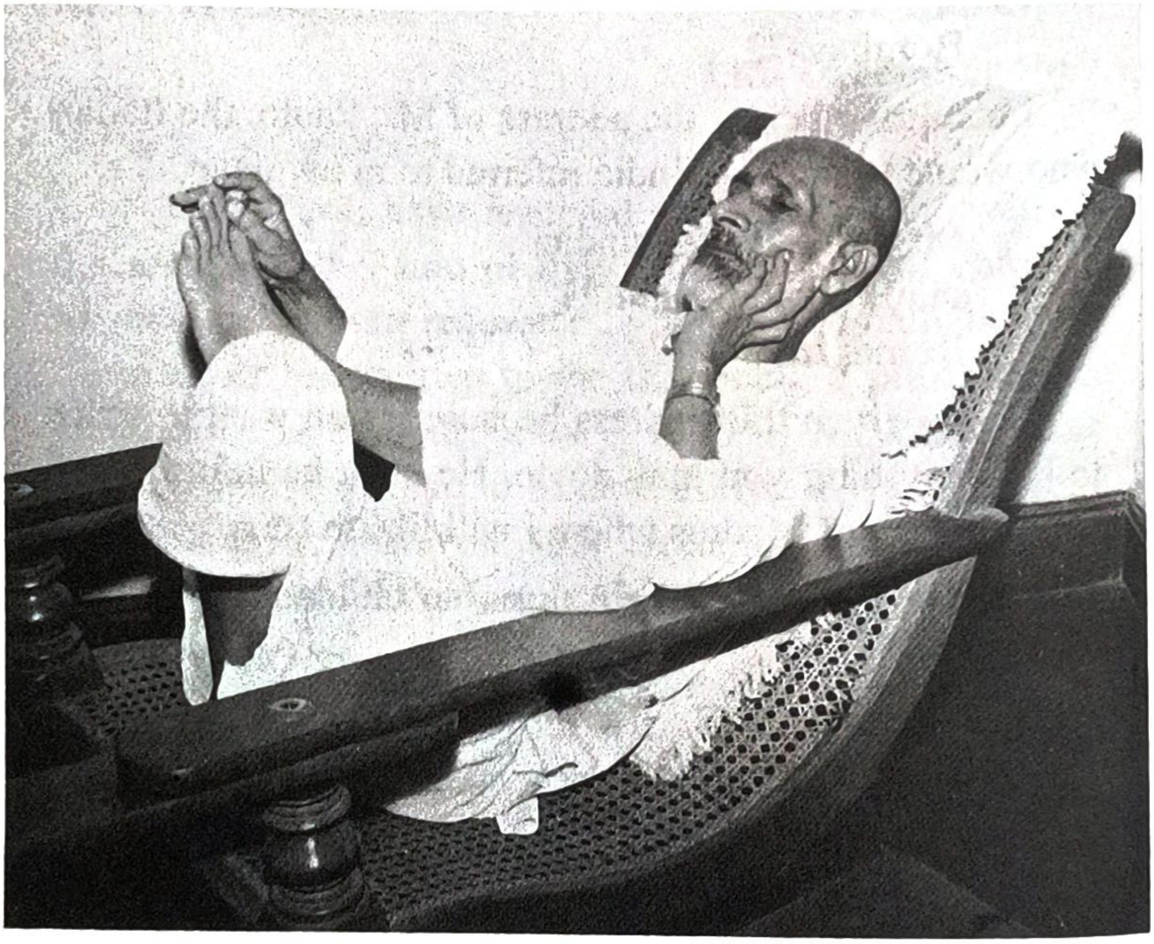
Yours affectionately,
Ram Chandra

P. S. I received a letter from Mr. Poray from Varanasi.

Clark's Hotel
Varanasi

I would have redirected his letter there but I am under the impression that he might have left this place by now. He also forgot his air filled pillow which I found two days after his departure. I shall get it to Madras when I come.

RC



# 1970

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**Shahjahanpur**

**11th February 1970**

1. In exercise of the powers under rule 4(c) of the Rules and Constitution of the Mission, I hereby nominate the following persons to be Members of the Working Committee and its office bearers with immediate effect.

1. Shri P. Rajagopalachari, Secretary
2. Shri J.R.K. Raizada, Joint Secretary
3. Shri Kashi Ram Agarwal, Treasurer
4. Km. Kasturi Chaturvedi (Modinagar)
5. Dr. V. Parthasarthi (Vijaywada)
6. Shri R. Ramchandra Reddy (Cuddapah)
7. Shri Dayabhai Patel (Tinsukia)
8. Shri R.P. Dingar (Sitapur)
9. Shri B.D. Mahajan (Delhi)
10. Shri R. Mahendrakar (Hyderabad)
11. Shri Sri Krishna Tandon (Shahjahanpur)
12. Shri S. Narayanaswami (Madras)
13. Km. Kesar Chaturvedi (Modinagar)
14. Km. Shashi Tandon (Allahabad)

There will be no ex-officio members. Normally, nomination to the committee will be made once in three years, unless found otherwise necessary by the President.

References of a general organisational or administrative nature and complaints, arising from centres abroad and in the southern states of Tamil Nadu, Kerala, Mysore, Andhra and Maharashtra will be addressed to the Secretary (at Madras) and those arising from centres in other states will be referred to the Joint Secretary (Shahjahanpur) who will dispose of the same either each by himself or in mutual consultation with each other.

2. The following persons are nominated to be the editors of *Sahaj Marg Patrika* from now on.

(i) Dr. S.P. Srivastava (Hindi Section)

(ii) Dr. C.A. Rajagopalachari (English Section)

3. The following persons will constitute the publications sub-committee, and will be responsible to advise the Superintendent Publications Department in regard to books as well as *Sahaj Marg Patrika*.

(i) Dr. K.C. Varadachari

(ii) Shri M.L. Chaturvedi

(iii) Shri Raghvendra Rao of Raichur

(iv) Shri S.A. Sarnad

(v) Shri Rajeshwari Pd. (Sitapur)

(vi) Shri Kashiram Agarwal

(vii) Shri S.K. Rajagopalan

(viii) Principal Lakshmi Shanker (Allahabad)

(ix) Prof. Suresh Chandra (Srinagar-Garhwal)

Shri J.R.K. Raizada will continue as Superintendent Publications Department and convenor of the Sub-committee.

4. A post of clerk is hereby sanctioned in the office of the Mission at Shahjahanpur, for performance of the clerical, typing and stenographic duties. This incumbent

will work under the direct supervision and orders of the Joint Secretary/Secretary.

Ram Chandra
President

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**Madras**
**5th March 1970**

Revered Master,

Chi. Umesh told me that he had received a letter from you yesterday expressing the worry that you are feeling regarding my health. I did not want to write and burden you with my problems and therefore kept quiet. I am sorry that notwithstanding my own caution the information about my operation — very minor affair — has reached you causing you this worry.

I was operated on the 25th of last month when five polypi were removed from the left side of the nose which has given me considerable relief. However, the operation was inconclusive as there is yet another large polypus which because of its inaccessible location could not be removed on that day. The operation on the 25th lasted only over an hour against the original estimate of 15 minutes because of the large number of polypi present and also probably because I was about to faint halfway through the operation due to over-dose of ether.

I had been to the doctor this morning and after examination he has suggested that he will finish the business on the afternoon of next Thursday the 12th, when I hope by your grace that all will be well completely.

I am expecting a visitor from our UK associate company, who will be here for three weeks from the 18th onwards. I have no news about Mr. Robert Koch's arrival and if he comes now it may not be possible for me to come to Shahjahanpur during his visit.

All are well at home and Chi. Umesh is busy preparing for the final C.A. Any decision about his marriage?

I am glad to hear from Sister Kasturiji that you are now back to normal health. We all pray that it should continue to be perpetually so.

With pranams,

Yours affectionately,
Parthasarathi

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**Madras**
**6th March 1970**

Beloved Master,

I bow at your feet in adoration, you who have become my everything, my Guru, my father, my mother, my ALL and EVERYTHING in existence — I pray that this may be so forever. May I never swerve from following the lead of thy holy feet; may I never swerve from the path of duty laid down by you; may I never swerve in my one-minded devotion to you, almighty Lord of the Universe, my guru on earth, my guide through eternity — this I pray that you may grant.

I have received a true copy of your orders appointing me Secretary of the Mission. I pray for strength and ability to carry out the duties of this post to thy satisfaction. From you the work, from you the strength to do it, and from you — love for doing it to your satisfaction — where can one get such a Master! All the universe must sing in joyous gladness that thy holy and benevolent grace and presence are in it.

Adorations at thy lotus feet.

Yours affectionately,
Parthasarathi

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**No. C-217/SRCM** **Shahjahanpur**
**11th March 1970**

My dear Parthasarathi,

Received your telegram intimating to me the arrival of Shri Robert Koch on 20th March by Lucknow Delhi mail. I also received a letter today with the copy of the letter sent to you by him. If possible please give me some direction about the food and the timings, what kind of food he will prefer and at what time he will take. The marriage of Chi. Umesh is not yet settled. You and I both have selected two girls by means of photo. The first one belongs to Delhi and your father has seen her on my request. He has seen the girl and liked her. Equally good is another girl at Moradabad. She is M.A. and the former is B.Com. I will go to Moradabad to see the girl on 15th by car. After Holi I will go to Delhi. By comparing both the girls I shall select one out of these two. Anyhow I have to marry him in May. There are other girls also besides. Your father has given all the information about the girl in Delhi, and the family. After seeing both the girls I shall write my own finding to you, for the selection. Since I am in a hurry to post this letter I could not reply your affectionate letter received earlier. This night I will take up your letter.

Love to children.

Yours affectionately,
Ram Chandra

P.S. If Dr. Varadachari meets Shri Robert Koch it will be better. He should be given satsangh at Madras also.

RC

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**No. C-221/SRCM-70**

**Shahjahanpur**
**12th March 1970**

My dear Parthasarathi,

Received your affectionate letter. In replying your previous letter I must relate a little about myself. If I search me in myself, I do not find him. But there is something in its place. What is that? The echo of the abhyasis who remember me, thinking me as their own. What is this condition? Only my Master can say. I am aware neither of myself nor of God. If I think it deeply I only find Master and Master and nothing else. Now the echo of the seeker resounds in the Master alone, who in return gives out what is essential for approach but the seeker should preserve it and grow in it. Heart is heart if it is diverted to God. Soul is soul if it jumps into the Ultimate Reality.

After this I am coming to your condition. What you have written in your letter is the condition of *prapanna*. There the greatness of God is established and the relation of the devotee and devoted to is established.

In one of your letters you have written to me that you are missing me the most. Really speaking you are not missing me the most but embracing me the most.

Nowadays I mostly remain in your thought and the thought of Mrs. Birthe Haugaard of Denmark whom I have not seen yet. I have given her provisional permission on 8th March and despatched the certificate by air. May God cure you of the ailment.

My health, nowadays, is better and I feel as much healthy as I was four years before. What I do at present is that I take oil bath and the soup of carrot, turnip and beet root. This diet is giving me strength and I recommend this thing to you also.

I received a letter from Elidir Davies from England informing me that he would come in January 1971 to India. He seems to be worried because some astrologer has predicted calamities for him in April 1970 and he wanted my help to get rid of them. I had written to him that astrologers are not always right and added a sentence so that he may not think of the calamity. When the fire is in mind spark is also there.

Believing that Mr. Robert Koch will be there, convey my blessings to him. I am waiting his arrival here but he has given me very little time.

Love to children. With best wishes,

Yours affectionately,

Ram Chandra

P.S. I have made up my mind to send your father again in the West in April 1971 and he has very kindly agreed to my proposal. We should try to sell the books to get the money for the West or some other means should also be thought of.

RC

**Madras**
**16th March 1970**

Revered Master,

A gentleman by name Mr. Sudarshan Saxena and his wife called on us yesterday evening on behalf of Shri R.P. Saxena of Hardoi, said to be a retired sessions judge and a close associate of your family for the last 25 years. They came to meet us and Chi. Umesh in connection with a proposal to marry Sow. Chitra, one of the daughters of the judge Shri R.P.Saxena. The girl is stated to be an M.A., a good artist in painting, well versed in domestic duties, but complexion is "savla". I have requested Mrs. Sudarshan Saxena, who is related to Mr. R.P. Saxena, that she should write to Mr. R.P. Saxena to contact you direct. I trust they will do so.

I am very pleased to inform you that I have obtained permission from my boss to go to Shahjahanpur and I will be coming to Delhi by air on the 19th and arriving Shahjahanpur with Mr. Robert Koch by car on the 20th morning about 10 a.m. I shall be able to stay for about three days.

My operation was successful and I am free of headaches etc., though the left nostril has not yet opened up completely. During the first operation five polypi were removed and during the second, on the 12th, three more were removed and in addition the sinus was also punctured and flushed out. I hope that in future there will be no difficulty at least in this part of the anatomy.

Chi. Umesh is studying hard for his examinations and hopes to complete the C.A. successfully.

With pranams,

Yours affectionately,
Parthasarathi

**No. 251/SRCM** **Shahjahanpur**
**27th March 1970**

My dear Parthasarathi,

You must have reached Madras safely and comfortably. You have gone to Madras physically but have left your remembrance here. Not only that, I feel that you as a guest went back with the host.

Mrs. Birthe Haugaard has ordered books worth hundreds of rupees for sale there. The books which we have got with us will be sent by sea route and the other books which are in Madras will be sent by that centre. I will write to you in the next letter her requirement to be sent from Madras.

Mr. C.A. Rajagopalachari has suggested a good match for Umesh at Bombay. The father of the girl is going to present Rs. 5000/- in cash to the boy, and jewellery worth Rs. 5000/- plus other things as a gift. I respect the opinion of your father but I have already given consent to the person at Moradabad. I have written to him that I like the girl and when you approve the boy I may proceed towards the finalisation. The girl is second class M.A. in Psychology, fair complexioned and having good cut and her height is good. There is no question of dowry from my side. The father of the girl is Divisional Signal Engineer, Northern Railway, Moradabad, and the family is well educated. The father of the girl will also go to Madras after 4th April 1970 to see Umesh. His name is R.N. Saxena.

I have written to Mr. Lakshminarasimhan that the sale proceeds of books there be not sent to India but be deposited there till your father visits Europe.

Shri Satya Pal met Mr. Robert Koch at Pathankot and did the needful there.

Love to children. With best wishes,

Yours affectionately,
Ram Chandra

P.S. Prakash's daughter Ninhi got Rs. 20/- per month as a scholarship for her good second class in intermediate exam.

RC

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**No. C-261/SRCM** **Shahjahanpur**
**29th March 1970**

My dear Parthasarathi,

Mr R.N. Saxena referred to in my previous letter is coming to see Chi. Umesh between 4th and 14th April. I believe he will be not on tour during those days.

Your father has suggested a good match for Umesh but I have already committed myself in a way to the above gentleman therefore I am compelled not to consider any other match. Mr. Rajagopalachari will be at Madras now. Please inform your father as well.

Love to children,

Yours affectionately,
Ram Chandra

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**Madras**
**1st April 1970**

Beloved Master,

Your loving letter of 27th March and also the postcard of 29th March. By your love and grace I reached Madras safely. On the way I had taken Mr. Robert Koch to see Sister Kasturiji also where we spent about two hours. Sister Kesar was also at home as it was "Holi" day.

Father has returned. He seems to be depressed and perhaps unhappy also. Since yesterday he has had slight fever also. Today he is better.

Chi. Umesh has to take the Company Secretary exam for three days from tomorrow. He is preparing hard. Master grant that he come out with flying colours.

From January 1970 he will get Rs. 535/- as salary and Rs. 125/- as allowance, in total 660/-.

We all await Mr. R.N. Saxena.

We all pray for his success in this and the next Chartered Accountant exam also.

Beloved Master, you are so much with me now. I miss you and yet you are there, that is the wonder. I weep for sorrow and also am joyous in your remembrance. I know Bliss. It is your great and divine love for us.

My wife Sulochana is unhappy — she wants Master to speak about her condition. She wants your grace to flow and speedily elevate her. I pray for your guidance.

All are well at home and with father's return, more cheerful.

At your holy lotus feet,

Yours affectionately,
Parthasarathi

**7th April 1970**

TO: SAHAJMARG SHAHJAHANPUR

MR SAXENA OF MORADABAD VISITED TODAY AND APPROVED MARRIAGE WILL WRITE PERSONALLY

RAJAGOPALACHARI

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**No. C-356/7/SRCM** **Shahjahanpur**

**10th April 1970**

My dear Parthasarathi,

Received your affectionate letter dated 1st April 1970. I also received a telegram from your father informing me the happy news of the settlement of marriage of Chi. Umesh. I am happier to note that the marriage was settled at your own place before your revered father.

I wanted to perform this marriage in May 1970 but the whole of the month of May is filled with the examinations and competitions of the children. So I will have to perform in the first week of June 1970. I shall write to you the date when it is finalised. Mr. Saxena will see me at my house after his arrival back at Moradabad. Then we both together will finalise the date of the marriage.

I feel joyous when I peep into your spiritual condition. You wrote to me even when you miss me you find me there. That shows the strong attachment with me, and it is the sign of higher personage to be developed in yourself. When I seem to forget my Master at that time I feel that I remember him the most. When a man forgets even the forgetful state, then he is in the True State of Being.

My Bahu is unhappy because I do not write her condition. Since she wants me to write something about her, I am compelled to do so. I am afraid, she may not get angry with me thinking that I am failing in my duty. But the sound comes when we clap both the hands. If we think of the heart in three layers, we will find that in the frontal layer there is surface tension. On the second layer just after it there is light. The third and the last is dark. In spite of all this there is some slight spiritual intoxication due to initiation. I entrust you with this duty of cleaning not only that but the whole of Pind Pradesh, and then write to me about these things.

Mr. Robert Koch has sent me a letter speaking about Dalai Lama in high terms saying he is a highly developed man, kind, agreeable and powerful personality. But at the end of the letter he writes "entirely yours" and his letter also shows that he will work for the Mission.

I do not form such opinion about him. If I would have seen him personally I would have given you a full idea of his condition; but what I view from a distance I am writing to you for your information. His hylem shadow is a bit powerful and from that a cord like the footpath is connected with the fire centre. The colour of the footpath is white. All other regions are dark having no power at all. People will say that I am giving my opinion for such a great man. But where is the greatness? When a man is attached with the Great Being. He is great because he is the head of Buddhists, and that I am going to admit. I call it greatlessness.

Mrs. Birthe Haugaard has sent for the books of the Mission. I have sent for the books which were here with us. The following books should be sent from Madras by sea route:

| | |
|---|---|
| 1. *Efficacy of Raja Yoga* | 25 |
| 2. *Lectures on Sahaj Marg* by Dr. K.C. Varadachari | 25 |
| 3. *Sahaj Marg — Shri Ram Chandra's New Darshana* by Dr. K.C. Varadachari | 25 |

I believe deluxe binding will be there by now. Out of them please send 25.

| | |
|---|---|
| 4. *Voice Real* | 50 |

I have written to Mrs. Birthe to open the account in the name of the Mission there at Denmark, and need not send the money till Mr. C.A. Rajagopalachari comes in 1971. The reason is that on account of the exchange difficulties some amount should remain in the West also. We have received no letter from Mr. Paolo of Rome. I have written a letter to Mr. Paolo also. It is better if you also write to him in a friendly way.

I am happy that Chi. Umesh is getting Rs. 660/- as salary. This is all due to your well-wishing attitude.

Umesh has appeared in one examination and now he is going to appear in the C.A. examination. Your prayer will help him much in achieving success.

Love to children,

Yours affectionately,

Ram Chandra

**No. C-377/7/SRCM/70** **Shahjahanpur**

**14th April 1970**

My dear Parthasarathi,

I received a letter of your revered father. I replied his letter before I received the present one. Mr. R.N. Saxena met me yesterday and wants to perform the marriage in the last week of May 1970. The marriage may take place on 23rd or 24th of May. I shall inform you when it is finalised.

Mr. Mani of Trichinopoly has been recommended by Thasma Swami for the provisional permission saying that he has company with the educated persons and the Mission will spread among them. I have replied that letter to Mr. Vira Raghavan. You will read that as well and come to a proper conclusion.

Please tell Bahu that she should not be disgusted with what I have written for her through you. She will become all right. I am sending you a letter sent by Mr. M.D. Jahagirdar.

Love to children,

Yours affectionately,

Ram Chandra

P. S. The copy of the letter detained as you might have received it.

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**Madras**

**18th April 1970**

Beloved Master,

I am in receipt of your two letters of 10th April and 14th April and we are all so pleased to hear that Chi.

Umesh will be married in the end of May itself. We eagerly await to hear from you the exact date to plan our own programme. Chi. Krishna's final examination ends today, and by your grace he has fared well. Chi. Umesh is preparing really hard for his C.A. exam. He will go to Madurai on 30th April and give his exam from 4th May to 9th May there. I pray for his glorious success.

We shall despatch the books to Mrs. Birthe as instructed by you.

Regarding opening of bank account in Copenhagen, I think it will be necessary to apply to the Reserve Bank of India for permission to do so. I shall inquire and write about this.

Regarding Mr. G.S. Mani of Madurai, Shri Vira Raghavan and I discussed this, and it is felt that to make him organiser would be best for now.

I had a third nasal operation on 15th when about eight polyps were removed, one being very large, almost the size of a small lemon, or large amla. One thing I noticed was that I had no pain at all, in fact I felt as if someone else was undergoing the operation and not I. I was relaxed, kept my eyes open and watched everything, and I was also talking to the doctor during the operation. After the operation I was told to sleep but I felt so relaxed and fresh that I read for nearly four hours. There was no reaction or after-effect, and not even a headache. It is all Master's love and grace.

I have noted your comments regarding Bahu and shall act accordingly.

I had replied to Shri Jahagirdar and a copy was sent to Shri Raizada. I have written again to him today and a copy is going to Shri Raizada also. I trust the letters are written correctly and have your approval. In my second letter to Mr. Jahagirdar of today's date I have touched on the need for discipline at all levels of the organisation, this being necessary to ensure unified growth. I trust Master will agree with this.

As for my condition, I don't think about it at all. I try to live in my Master and that is all. One thing I read in *Voice Real* which touched my very core of my heart, that is, "I never thought what was my Master's was not mine too." How generous this is, how noble, and how great a Love! I now try to feel that all that is my Master's is also mine, by that very fact. All worries are gone, all tensions ended. Glory be to my divine and loving Master.

All are well at home by Master's grace. Chi. Umesh wants to know whether he should remit any amount now or bring with him. He proposes to spend Rs. 600/- to Rs. 750/- on clothes. Kindly approve.

My humble love to you, my Master,

Yours affectionately,

Parthasarathi

P. S. I got a very big increment from January. Thank you, Master for this too.

---

**Madras**

**22nd April 1970**

Revered Master,

We are all eagerly awaiting the final date of Chi. Umesh's marriage. A house (or rather a flat) has been fixed up. The address is No. 12, Cenotaph Road, about a furlong to the north of our house. It is a first floor flat with a large hall about 20 ' X 20 ', one bedroom about 16 ' X 12 ', another about 12 ' X 12 ', a large kitchen 12 ' X

10 ', and bath and latrine, self-contained. Rent is Rs. 200/- per month — and for the area of the flat (nearly 1000 sq. ft. including a large balcony) is quite cheap. The tenancy will commence from first May. By your grace and blessings the young couple will lead a life of happiness and prosperity in it.

A marriage suit has been ordered for Rs. 350/- and will be ready in one week. Some pants and shirts are also being made.

I am going to Madurai with Bahu and Krishna on 25th April and will return after a tour of southern districts by 10th May or so. We hope to leave for Delhi by 15th May or 18th May to attend the marriage at Moradabad, and then we hope to spend a week with you at Shahjahanpur.

By your love we are all well.

Yours affectionately,
Parthasarathi

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**No. C-406/SRCM** **Shahjahanpur**
**24th April 1970**

My dear Parthasarathi,

Received both of your affectionate letters. The marriage date of Chi. Umesh is 23rd May and the date of *lagan* which we call *tilak* is 19th May 1970. Umesh must be here by 18th of May because we will be required for the *lagan* ceremony here. I have also sent a telegram to your father informing him the date of wedding. Umesh need not send any money to me. He should keep it in deposit there. He will get two suits from his would-be father-in-law also. For Sarvesh and others I shall manage here.

I sent an Insured Registered Parcel to Denmark containing books. It was returned from Bombay asking to furnish P.P. Form No. of the Reserve Bank of India, to the effect that no foreign exchange is involved in it. I was fallen in difficulty. I wrote to the Post-Master that question of exchange is not involved when it is not V.P.P. After discussion he came to the decision that I should cut off the word "insured" and send it as ordinary registered parcel. I did accordingly and now it has been sent again. This I am writing to you for information because you have also been asked to send books there. The word "insured" should not be there.

I received a letter from Mr. Robert Koch to the effect that he is going to start the work of the Mission. He now seems to be a bit enthusiastic about the work. Mrs. Birthe of Denmark is going to London and she will see the abhyasis there.

I am happy you got a nice flat for Umesh and it is really very cheap. You like the sentence written in *Voice Real* very much. The view expressed in that sentence is still there in my mind, and so I never fail in any spiritual work. I was rather like a madman at that time and I did so many other things in order to get absorbency in Him.

My health is better and I am happy that Chi. Krishna has done his papers well. I invite you all to participate in the marriage of Chi. Umesh.

Shri G.S. Mani has arrived here and he will remain with me till 30th April 1970.

Love to children,

Yours affectionately,
Ram Chandra

**Telegramme** **24th April 1970**

TO: RAJAGOPALACHARI PERFUMERS MADRAS
UMESH MARRIAGE 23RD LAGAN 19TH MAY
RAM CHANDRA

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**Madras**
**30th April 1970**

Beloved Master,

We have received your telegram as also your letter to me which I received yesterday, and your handwritten letter to father which has been received this morning. We have noted the contents.

Chi. Umesh is leaving on 2nd morning with me for Madurai and by your grace he will complete his examinations successfully and return to Madras on the 10th. He has already spoken to Mr. Kuppuswamy about leave for 21 days from the 15th and Mr. Kuppuswamy has verbally already agreed to this. So please do not worry about leave.

We are all leaving on the 15th by the G.T. Express at 5:00 p.m. and arriving Delhi on 17th at 11 o'clock. From there Chi. Umesh will immediately leave the same night for Shahjahanpur arriving on the 18th morning. Our programme is not settled because father has left for Madurai and, when I meet him, it will be finalised. Most probably we will also be there on the 18th.

Chi. Umesh has already made one suit. If his would-be father-in-law is giving two suits, it is better to send money so that they can be stitched here. If they are giving cloth, then it will have to be stitched later. Similarly, for furniture, etc., whatever they propose giving, it is easier to buy these things at Madras itself according to the taste of Chi. Umesh. This will also save heavy freight if they are to be despatched from Moradabad, in which case also there is risk of breakage in transit. So, it is suggested that for everything they want to provide, they may permit Chi. Umesh to buy at Madras itself including vessels, bedding, cots, furniture, etc. and payments can be made later. This is for your consideration.

Invitation cards may kindly be sent to the following:

Shri T.T. Narasimhan, Madras
Shri T.T. Vasu, Madras
Mr. T.T. Ranganathan, Madras
Mr. P.V. Ramani, Madras
Mr. K. Kuppuswamy, Madras
Mr. N. Radhakrishnan, Madras
Mr. N. Sugavanam, Madras
Mr. K. Tiruvengada Mudaliar, Madras
Hajee M.A. Sathar, Esq., Madras
Mr. T.V. Pichumani, Madras
Mr. V.S.Venkataraman, Madras

In addition, please send 25 blank cards (total 50 Nos.) addressed to Chi. Umesh to reach before 10th, so that on return from Madurai he can attend to distribution to whomsoever he wishes. If all the cards are sent here including for those listed above, Chi. Umesh can distribute personally which is better than posting.

I think Mr. Kuppuswamy will come to the marriage because I spoke to him about it and he said so. Please send immediate instructions about two other suits for Chi. Umesh, because, if it is to be made at Madras, there is very little time. My telegraphic address at Madras is

Care PERFUMES
Madras 6

and at Madurai

Care INTEXTUBE
Madurai

We are all well by your grace.

With pranams,

Yours affectionately,
Parthasarathi

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**No. C-436/SRCM**

**Shahjahanpur**
**4th May 1970**

My dear Vira Raghavan,

I received a letter of Parthasarathi from Madurai. I have given him telegram as he required. Please give him this letter when he comes back on 10th May. I have already sent to you 200 marriage invitation cards on 2nd May 1970 which I hope you must have received by now.

Yours affectionately,
Ram Chandra

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[Editor's Note: the following letter is written on the same postcard as the one above.]

My dear Parthasarathi,

Received your letter. I have sent you just now a telegram at Madurai. Generally cloth for two suits is given in marriages. One is sent with the *tilak* to the bridegroom's house and the other he gets at the door of the bride's. So tailoring seems impossible there. I have already sent 200 marriage invitations on 2nd May 1975 on the request of Umesh to Vira Raghavan. The persons named in your letter are to be invited by you and I will issue to my associates with whom I have close contacts, i.e., Vira Raghavan, R. Seshadri, S. Narayanswami only at Madras. Regarding your father I have invited him even before settling the match. I shall issue invitations in all the centres to those who are closely connected with me.

Yours affectionately,

Ram Chandra

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**Telegramme** **5th May 1970**

TO: PARTHASARATHI RAJAGOPALACHARI

CARE INTESTUBE MADURAI

UTILISE 200 CARDS SENT MADRAS VIRA RAGHAVAN. TWO SUITS CUSTOMARY UNTAILORED

RAM CHANDRA

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**Madurai**

**8th May 1970**

Revered Master,

Your telegram was received a few days ago and contents noted. Chi. Umesh has gone to the exam hall for his fifth paper today. Tomorrow will be the last paper. By your grace he says he has answered well. We pray for his success in this final C.A. examination. We will all probably leave tomorrow afternoon for Trichy, and from there go to Madras on Sunday 10th.

We are planning (tickets already reserved) to leave Madras on Friday 15th May by G.T. Express; Chi. Umesh will arrive at Shahjahanpur positively on Monday 18th May. We will have to decide on the basis of father's plans. Tentatively we will also come on 18th (but in the evening by car), attend the *lagan* on 19th, go to Lucknow for two days, come back to Shahjahanpur on 22nd and go to Moradabad on 22nd with the marriage party. After the marriage is over, I may take Bahu Sulochana and Krishna for a short holiday, before returning to Madras by 8th or 9th June. I may have to go to Bombay for a day in between from Delhi. Things are in a bit of confusion in my office as a very major agency which we have been handling for 15 years, and where we have annual sales of nearly two crores, is threatening to go out of our hands. If this goes, the company will face a difficult time. It is a very important agency for the company as a whole, and affects my division of the company vitally. This may interfere with my plans — but I hope that by Master's grace all will be well.

On last Sunday morning, about early morning I had a very vivid dream:

I am in a large building with a lot of people. In another building you have arrived with brother Raizada and others. I got a phone call from Shri Raizada, it is dark. Later some people are going here and there. I am apparently looking for you (brother Raizada told me on the phone that you want to see me). Suddenly I enter the drawing room and find you alone, seated on an ordinary chair. I sit at your feet, hug your two legs and weep, asking, "You are here, Master, but people are searching for you everywhere except where you are."

That is the end of the dream.

On 3rd, Madurai centre arranged a public lecture in connection with Master's birthday celebrations. Shri Santhanam, news editor of *Dinamani*, a prominent local daily, presided, and spoke well about the Mission and Sahaj Marg. Then my father spoke as the main speaker. One abhyasi, Jaganmohan, spoke briefly about his experience in the Mission. The function was a great success and several new members have been enrolled.

Master, I am not able to meditate for more than 20 minutes to 25 minutes. But all the time I am in a strange mood. Sometimes I feel I am apart from the world, and looking at it as if watching a cinema or something like that. Even in the office I feel it is all a play, that I am not I, but somebody is acting a part, I am watching. All that I can say is I love you devotedly, other things you know.

My pranams at your feet, beloved **All**.

Yours affectionately,

Parthasarathi

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**No. G-630/SRCM** **Shahjahanpur**

**3rd/9th July 1970**

My dear Parthasarathi,

I have been remembering you very much for the last four or five days. I wish that you may get the highest approach during my lifetime for which I pray and serve you. I want that every fortnight, if not before, you should write to me your condition, never mind if it is a line. It will help me to know as to what sort of help is required for transmission and elevation. I also want that you may be free from all those things which are impediments to the spiritual growth. How eagerly I wish that Bahu should also progress like you. But it is in her hand alone. The art of winning the heart you know better.

My Master used to think the faults of his abhyasis as his own — so meekness and love. I received a letter from Bahu (Umesh's wife) calling me to be there for one month at least because she feels the loneliness when Umesh goes to his office but I tell you, not because she has written to me, I also want to be there for a few days on account of yourself. I would have come for a week there by air, as you have taught me, but the construction of a few rooms in the house is soon to begin for which Shri Balabh Das Ji has sent an experienced man from Bombay. I could not start the work because cement is neither available at Shahjahanpur nor in its suburban districts.

I am feeling a little worried nowadays without any cause. I don't know if it is due to the pressure of work or due to the weakness of heart. I am glad that Umesh was greatly helped by Bahu to set up his household things. May God bless her!

I received the copies of letters, sent to Dr. K.C. Varadachari. If the cover of *Anant-Ki-Or* is printed then please send it by post if there is no one coming. The binding of the book is complete.

Love to Chi. Krishna.

Yours affectionately,

Ram Chandra

**Madras**
**11th July 1970**

Beloved Father, Revered Master,

Your loving letter of a few days ago has put life into me again. I have been quite upset by developments in my office, where we have lost one of the most important agencies we had, which will result in the loss of nearly 2.5 crores of rupees in turnover, and about 5 lakhs rupees in annual income to the company. This was something that has been hanging over our head, and did not come exactly as a surprise. Then I was called to Bombay by another of our principals, and there I was told that they would terminate our agency from January 1971. That will mean another 70 lakhs in turnover gone. In total we face a bad time, but by your grace, I find that even after all these losses are taken into account, my division of the company will yet run at a profit as good as before, due to economies we are planning.

The Mission work too has put me to a lot of heart searching, as I have been criticised vehemently and imputations made all of which have hurt me very much. I never thought that in this noble and Divine work people can take so many attitudes without any basis or reason. Jealousy seems to play a considerable part here too. It is all your will and I submit to it as your son must, carrying on with the work entrusted to me as best as I know, only sure and confident that while my performance may fall short of the mark, my intentions can never be questioned. I can say today that I live by the Mission and my Master's grace, and I also live for my Master whom I love as I have never loved anyone or anything before. It is His will I try to carry out, and may my beloved Master be happy with whatever is done, that is all I ask.

I had to go to Calcutta and after a week's absence returned only yesterday to find your letter waiting. It came as such a consolation to me to read that you have been thinking of me, because in the last month I have been distressed so much that I have literally wept for your physical presence to give me solace and warmth in my life. Whatever be the Presence of your Divine nature, I am afraid that I need your physical presence, and the next best is a letter. What comfort I derived from it only I can know, and you who have known my mind and wrote it. I was craving to go to Shahjahanpur to be at your blessed feet, from Calcutta, but an opportunity could not arise, and I had to return without your darshan. I am hoping that an opportunity will soon come. I pray for it.

Master, when I am with you there, I feel so shy that I am unable to open myself to you even though all the while my heart yearns to pour out my love for you. So, foolishly, I spend the minimum time in your presence, and sit in the room thinking of you and yearning for you. I feel very foolish about this but I cannot help feeling this shyness. I love you so much that I cannot bear that others should know about it. It is almost a secret love-affair which must not become public.

I had a dream a few days back. You are walking along the bank of a river and there are a number of people with you. Suddenly a violent mob gathers around us and I, fearing assault, carry you straight as you are standing and run away with you. Please explain the significance of this to me.

As far as my condition is concerned, I find that in spite of all the worries I have, at bottom I am really quite peaceful, and sometimes I feel that I am myself laughing at myself for all the foolishness that I feel on the surface of my existence. I am not really affected in the depths of my Self, though superficially I am really worried, and agitated too. I feel now a constant love for you, and when I think of you when I am alone, then tears come to my eyes that you are keeping me away from you, and I begin to pray to you to take me to yourself soon. One trouble I have which I have been shy to tell you. I have often thoughts of sex but there is no disturbance at the physical level. There seems to be a tendency to look at girls on the streets, but there is no definite association of physical desire in this. But the thoughts of sex are there. Sometimes also I become very angry, particularly with my wife, but this is generally short-lived and does not leave any trace on the mind. I also find some sort of antipathy developing for my father. I love him very much and have always loved him intensely. In fact my need for him has been the most. My brothers have never felt any need for him. Still some of his actions seem so remote from the Sahaj Marg way of life that I begin to wonder at the dichotomy in behaviour that seems to be possible to him. This, with my strong sense of right and wrong, my love for an ideal life and truth, all seems to be building up some sort of antipathy between us. I pray that this should be eradicated by your grace. Otherwise, in my worldly life, I seem to be able to detach myself to such an extent as almost to be blamed of being disinterested.

Another problem has been that of Ramaswamy. While I had personally investigated and found that he had behaved wrongly for reasons of personal benefit, I had consulted you and as advised I decided to give him one chance. Later some member of our Delhi office staff made a petition against him raising several allegations, and the General Manager ordered a special investigation to be made. I was able to prevail upon him to withdraw the instructions as I had already made one, and pardoned

Ramaswamy for his faults. Fortunately for Ramaswamy he agreed. So he has life now in the company. He has been transferred to our Secunderabad office.

My wife prays for your help and guidance to speed her on the path. I also pray that your love may flow towards her and help her to overcome herself. She is very adamant in many things and will not understand when I try to explain to her the nature of her faults. She begins to think we are all against her and begins to weep. Master, please help her, because without your specific help she can never pull herself up to you.

Chi. Krishna is now well after an attack of amoebiasis which he got suddenly. He suffered for some days, but is now well. May your blessings be on him.

I request you to make a trip to Madras soon and stay at least a month with us. Chi. Umesh and Bahu are also very eager for your visit. They are well settled in their house and seem to be getting along happily and comfortably. We see them at least four to five times a week, either here or at their place. Last week, we all had dinner with them, and Bahu had prepared very tasty food, with special onion-free food for father. We were all able to spend a few happy hours with them.

As desired by you I shall write regularly in the future.

My love and pranams at your lotus feet,

Yours affectionately,

Parthasarathi

## CONFIDENTIAL

**No C-737 SRCM**

**24th July 1970**

Dear brother Parthasarthi,

Blessings.

It is good to hear that Krishna is well now. May he remain well. I have received your letter full of love for which I shall reply later about all that concerns spirituality. My, your and everyone's duty is to entrust the work to those who can do it properly. From the beginning I knew that the work for which you are responsible would meet with obstacles but, even after knowing this, I only kept you in this position. This obstruction will not remain for long. Here in the North, all are happy with my having made you the Secretary. I have written to you in my previous letter that I was feeling some worry in my heart without any reason for it. Now I have understood that you are yourself worried. If your company has lost an agency on one side, does it mean that it will not get something from another second or third source! And then, of course, to wish your company well, is also profitable to your company. Umesh and my daughter-in-law are nowadays, somewhat, more worried and they are afraid that, because of loss with the company there will be some effect upon them. Umesh has started to think that, because of some mistake made by him, you are angry with him. In the office, he is being pressurised to think that he should ask for a transfer to Bombay. I am telling you very confidentially that his Chief Accountant, Shri Kuppuswamy, has said this to him many times saying, "You do not know Chari. Once he finds faults with you, he will be merciless even if you are his dearest brother. He (Chari) suggested to transfer you to Bombay."

I do not believe this but, nevertheless, if there is any complaint against Umesh you write about it to me so that I may explain it to him. You had said that you will keep him only at Madras. There is no doubt that, in this matter, by giving Umesh a job, you have removed a big worry from me. This has had its effect upon my heart too. I am giving the due return for this and I intend to give so much which even the emperor of this world cannot give. In whatever I write there is no policy but only reality. I am not offering you any temptation but this is my duty. Whatever I say is whatever I think. I have said that I consider your family and mine to be one and my behaviour is also the same. Looking at it from this angle, it is my expectation from all of you that you will keep established this very attitude. Even if there are some mistakes within the members of the family, it is usual to drop them right there. I shall be restless to receive your reply to this letter. Blessings to children.

The covers which have been sent from Madras to be printed shall be sent soon.

Well-wisher.

Ram Chandra

PS: The books are all kept ready.

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### CONFIDENTIAL

**Madras**

**28th July 1970**

Beloved and Revered Master,

I am grateful to you for your affectionate Hindi letter of 24th July and for the encouragement contained in it. The loss in business is serious but will not affect us as badly as perhaps I have indicated by my worry. By your grace, at bottom, I have been calm and collected though superficially there has been some agitation.

Regarding Chi. Umesh, what you have written comes as a shock to me. There is no danger to him of losing his job or of being transferred out of Madras. I spoke to Mr. Kuppuswamy this morning and he assured me that he is personally training Umesh for a responsible position and will therefore keep him with him at Madras for at least the next two or three years. So there is no room for worry at all —please be assured of this.

Umesh is sometimes very hasty and flippant and misunderstands things. Mr. Kuppuswamy is a shrewd manager and may deliberately say some things to see Umesh's reaction, and also to study whether he blurts out these things to other people. Those who are being trained for senior positions must be tested in every way — I am sure that is what Mr. Kuppuswamy is doing. Mr. Kuppuswamy and I have worked together for many years. He will not harm anyone, but Umesh must be careful in his behaviour. One thing please advise him — not to ignore or by-pass Mr. Pichumani. Mr. Pichumani is a matriculate who, by hard work has risen in 10 years to position of Deputy Chief Accountant on a salary of nearly 1500/- per month. Unfortunately Umesh has some complex that Pichumani is only a matriculate. This is wrong. Mr. Kuppuswamy also has not completed Chartered Accountant, but he is a top officer. Umesh must pass his examination soon and will have a very bright future. He must not have contempt for less educated persons.

To me Umesh is a younger brother, sacred to me because he is my Master's beloved son. I cannot even dream of harming him in any way. His presence in

Madras has given me a great feeling of responsibility for his welfare — but which I have never felt as a burden, because it was in the service of my beloved Master and father. Master, you have hurt me very much by mentioning a reward for me in this connection. First of all I did nothing — whatever was done to give employment to Umesh was done by Mr. Kuppuswamy. Secondly, I am your son, and to talk of rewarding me is to shame me. I am also miserable that you have distrusted me in this matter. It is my fate that even my Master thinks so low of me. It is all your will. If I have done, or ever do, anything against the interests of Umesh or his family, may I be punished for it as you think fit. I am yours, body and soul, and you may do with me as you will — but keep me in your love I pray!

Please do not write harshly to Umesh. All that he needs, namely maturity, experience, we will see he gets. We will take care of him in his best interests. Please do not worry any more.

Yours in love,
Parthasarathi

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**CONFIDENTIAL**

**Madras**
**8th September 1970**

Revered and Beloved Master,

I wrote to you a confidential letter on the 28th July in reply to your personal letter of 24th July. Ever since then I have been anxiously waiting for a reply from you — but in vain. I hope I have not in any way offended you. I have assured you that there is no danger to Chi. Umesh nor can there ever be. I have never contemplated harm to him even in my dreams — this I request you to believe. I did not want him to live separately. I felt that if he and his wife lived with us they would be more comfortable and free of all worries. But it was your wish, and perhaps his also, to live separately.

Until I get a letter from you I shall be very unhappy and desolate. Daily I am miserable when the postman comes and goes without a letter from you. I request you to end this misery. In perfect truth I repeat that I have done no harm to Umesh, never shall do it, because I **cannot** do it. Please believe me.

I am very distressed and await eagerly and anxiously your loving letter.

Pranams at your divine feet.

Yours affectionately,
Parthasarathi

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**No. C-929/SRCM** **Shahjahanpur**
**14th September 1970**

My dear Parthasarathi,

Received your affectionate letters. The delay is due to my laziness in all my work, but you will be surprised if I write a contradictory thing that I never waste a single minute of my life and utilise it best. I have been suffering from low blood pressure for about three weeks with the result that if I take up work and do it for half an hour, headache starts and continues for hours, and sometimes a little giddiness also. In spite of that, I do service to my associates who come here for the sake of spiritual training. This time I have had heavy rush of satsanghis and so the B.P. continues to be low. For two or three days satsanghis did not come and I began to improve, but again the rush of work began and B.P. has become lower. At this time there are about 10 satsanghis staying with me and others are coming. I am not annoyed at this, but I am happy that they come here and take spiritual service from me. I want more and more work; but I wish that a few hours may be left for my rest when I am extremely weak. When they sit before me, besides meditating time, and get into meditating mood, I am driven to give them transmission in extreme weakness. If there are a good number of such satsanghis the force multiplies and it taxes the brain. If I tell them not to meditate on account of my weakness at present, they do not listen to me. They, of course, do not know that if my mind is at rest I shall be able to do more efficacious work. In a way this is a sort of selfishness on their part. Suppose if they sit idle before me they will be getting natural transmission without any extra burden on my mind.

For the sake of rest I want to go out for a few days after 15th October 1970. It may take utmost two weeks.

In my previous Hindi letter, as I had written that I do not believe about what I have heard, but I was a little perturbed in the words of Mr. Kuppuswamy, so I wrote to you with all details, so that you may know what is at the bottom. I am fully satisfied with whatever you have written about Umesh. You should work with the idea that I am yours and you are mine, and initiation has the same meaning. So please be of good cheer and remove the thoughts that I am in any way angry with you. Whatever I have intended for your own good I am doing. As a proof of it try to study your condition, even when you say that you are perturbed and feel distressed.

I suffered from headache after this dictation, so I shall take up the rest on the next day.

I have given one method either in the *Method of Training* or somewhere else. You read it and follow. Just before going to bed meditate on point "A" of the heart thinking all the men and women of the world as brothers and sisters. Five to ten minutes will be sufficient.

Dr. K.C. Varadachari has sent me *Talks on Philosophy of Sahaj Marg*. It is nicely written, but I could not finish it as yet on account of headache and weakness. I shall try to finish it soon. The second series of lectures should be given to press and he will send you or he might have sent to your father.

The guest house is now nearing completion. Sethji's engineer is looking after the work and a friend of his, Shri Bapu Bhai is supervising the labour. They are very sincere people. I have to do nothing in this respect. He manages everything necessary. He is keeping the accounts also and thus I remained free from this burden also.

Please write something about your spiritual condition. I want to send you in the next higher region.

Love to children.

Your affectionately,
Ram Chandra

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**Madras**
**26th September 1970**

Revered and Beloved Master,

Thank you so much for your affectionate letter of 14th. It has given me peace.

We are all perturbed to hear you are unwell. Shri Subramanyam of Trichi told us you will not be able to come to South before May 1971. Master, please take rest. I think in future we must limit abhyasis visits to Shahjahanpur. Perhaps we can say no one should come between 20th and 30th of every month, so that you can have at least 10 days completely free for rest. If you approve, circulars can be sent to all centres, and perhaps we can also put this in our "Sahaj Marg" Patrika. Please consider this and approve.

My condition is as follows: Even when I am superficially worried, at bottom I am calm. Sometimes I feel that **nothing** can affect me and at such times a great confidence flows into me. I travel hundreds of miles by car but even though I may have body pain or some minor discomfort, **I** don't feel tired or disturbed. I get less affected by external matters. I have commenced meditation of point 'A' as advised by you.

Dr. Varadachariji says he is unwell, I have requested him to postpone preceptors' seminar unless he is completely well in the next few days.

By your grace all are well at home. Chi. Krishna has completed quarterly exam and is going for four days Scout camp today. I have been put in charge of one more company — Chemoleums Ltd. — as executive director. More responsibilities, more worries, but I work only in your grace.

Beloved Master, please take adequate rest and get well.

Pranams at your holy feet.

Yours affectionately,
Parthasarathi

**Virudhunagar**

**13th October 1970**

Revered Master,

I am very perturbed to hear that you continue to be unwell with low blood pressure, giddiness and headaches. It is a pity that you are not allowed to take rest at all. There must be some scheme drawn up so that you are able to be free at least 10 days in the month. I propose talking to all brothers to request them that visitors should not come **at all** to Shahjahanpur between the 20th and 30th of each month. All visitors may come between the 1st and 20th **only** so that you can have 10 days free for rest. Even then some visits will be there — unavoidably — but it will be possible to restrict it to minimum. I shall speak to as many heads of centres as possible, who I may meet personally in the near future, and write personal letters to the others seeking their co-operation in this matter.

We are all overjoyed to hear of your visit to South in connection with the seminar at Tirupathi. I hope that after the seminar you will have some long rest at Madras. I pray that you don't undertake long trip this time and restrict visit to Tirupathi only. You must take some rest at Madras. I hope you were able to go to Kukra. Please let me know your programme.

I am going to Calcutta next Sunday 18th — my father will also go to Calcutta — and both of us will come back by road in a company car leaving Calcutta on Wednesday 21st. We plan to reach Madras 25th or 26th. Father is coming to see parts of Orissa which he has never visited before.

Satsangh at Virudhunagar and Madurai is going on regularly. Shri Thasma Swamy is doing devoted work at both places — he visits Virudhunagar every Saturday. But he is of advanced age and I therefore recommend that Shri B. Rajagopal who is now posted at Virudhunagar be given provisional permission. I hope Master will approve of this. This centre needs a preceptor and Shri B. Rajagopal will do the work well. He may also go abroad every year, and as he has interested some people in Egypt already, he can do some work there also.

I am well by your love and grace.

Yours affectionately,
Parthasarathi

**No. C-1014/SRCM** **Shahjahanpur**
**16th October 1970**

My dear Parthasarathi,

Received your affectionate letter sent from Virudhunagar. I am glad to know that you take care of my health. May God bless you. The people who meet me here or at some other places generally have no regard for it. When they sit before me charging naturally takes place even if they are least attentive to me. They are sometimes drowned. Of course it is not forbidden, but during illness this process taxes my brain very much. They know about my illness and physical weakness, still they do the process of extracting spiritual energy from me whereas it is essential for me to preserve the energy. The same was the case with my Master. They used to extract grace from him even when he was suffering from acute pain. Once he said to me, "They are sucking my blood." I am reaching Madras on the 3rd of November by plane, which according to former timetable reaches Madras at 12:15 noon. I shall stay with Umesh because Bahu feels loneliness when Umesh goes to the office during the day. So as long as I will be there she will spare herself from the feeling of loneliness. On 5th November I shall start for Tirupathi and will come back to Madras on 9th November to stay there for four days. I am going this very time to Kukra for a week where I shall have ample rest.

With best wishes,

Yours affectionately,
Ram Chandra

Dear Brother,

After dictating this letter, revered Babuji has left for Kukra, hence I am signing this letter on his behalf as directed by him. An amount of Rs. 2950/- transferred by you from Madras has been received here in the Mission's account in Allahabad Bank. This is for your information.

Yours,
In the service of the Master,
K.M. Saxena

**Madras**
**26th November 1970**

Revered Master,

I have just received a letter from Mrs.Vera Davies where she writes, “I would do anything Master asked of me — but I am so very far from being Mrs. Haugaard or Andre Poray. It is too depressing to even dwell a moment on the great difference." I therefore believe and hope that you will start preparing her for the work of the Mission.

We all trust that you had a comfortable journey to Shahjahanpur though I understand from Mr. Swaminathan at Delhi that you left Delhi only on Sunday the 22nd evening. I hope this was not because of any physical illness or discomfort.

Yours affectionately,
Parthasarathi

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**No. C-1245/SRCM** **Shahjahanpur**
**23rd December 1970**

My dear Parthasarathi,

I received the letter from your father saying that Mrs. Ruth is reaching Shahjahanpur on the 1st January 1971 at 4 a.m. But I came to know through the letter of Shri B.D. Mahajan from Delhi that Mrs. Koch was to arrive in Delhi (Palam airport) on 18th December 1970 by Air India flight (Boeing) at 7:45 a.m., but has not arrived because that flight of Air India had been cancelled. We do not know her programme now. If the date (1st January 1971) of her arrival at Shahjahanpur is changed please inform me telegraphically, so that I may arrange to send somebody at the station.

Mr. Poray, as you know, is reaching here on 19th January 1971 along with Mr. and Mrs. Davies. He wants me to be at Madras from the 15th to the 20th of February 1971 with him. If I fail to do so, he will come again to Shahjahanpur. I wrote to him that I will meet his wishes if there is no important work at Shahjahanpur. So it is almost certain that I may be there on 15th February 1971 at 12:10 p.m. by air and try to bring Kasturi also with me.

Please also write to me your programme when these Europeans are here. How I wish that you may also be here with them as you had proposed already.

Umesh's wife will start for Moradabad on 10th January 1971 and according to the custom here, after the marriage the Bahu performs the first Holi at her father's place. In this way she will reach Madras in the end of March. In such case Umesh will be alone there. I have already written about it to your father and you will also look after him as brothers do.

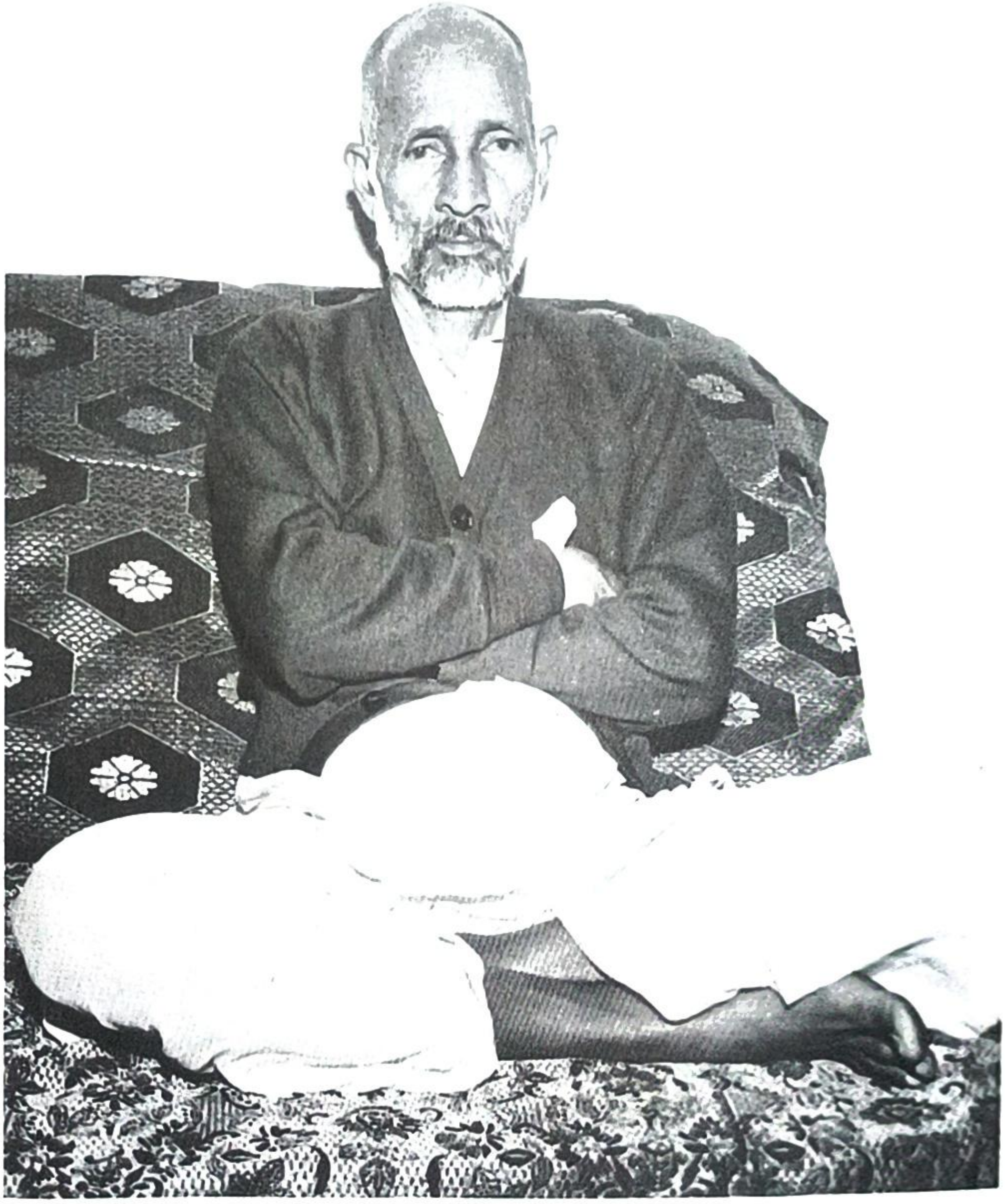
When I was at Tirupathi I wanted to see Dr. again in February. Now I have got the chance to fulfil my desire.

The dates of Basant Panchami Utsava are 30th, 31st of January and 1st of February 1971. Please invite all concerned.

Love to children.

Yours affectionately,
Ram Chandra

PS: Poray has got in presentation a book dealing with the European saints from the 4th to the 15th centuries. They used to meditate on light with reference to Christ. The chief Abbot has got a monastery also. He is in favour of having such a monastery for our Mission. So it is for your information.



# 1971

# 1971

**No. C-1265/SRCM** **Shahjahanpur**

**2nd January 1971**

My dear Parthasarathi,

Received your telegram. I shall wait for another telegram for the arrival of Mrs. Ruth. I have arranged everything for her in guest house recently built.

I am happy that Chi. Umesh has changed the house so our anxieties are now over. He got the house on 250/- per month and he will have to pay something more as motor-fare to the office which may put him in trouble. Hence I am sending you a bank draft for Rs. 3000/- to help in purchasing scooter or motorcycle as you advise.

I seek opportunity to see you again and again hence I accepted the request of Mr. Poray to be with him in Madras at your expenses from 15th to 20th February 1971. I want to bring Saint Kasturi also along with me because I had promised Gayathri at Tirupati to bring Kasturi with me in the next tour. Kasturi's sister's daughter is going to be married those days so I am not sure whether she will be able to accompany me to Madras.

Love to children.

With best wishes.

Yours affectionately,

Ram Chandra

Enclosure: Bank-draft
No. 044850/30
Dt. 2.1.71

P.S. By consulting the friends I came to know that scooter is not dangerous in comparison to motorcycle.

R C

**Madras**

**8th January 1971**

Beloved and Revered Master,

I received your kind letter of 23rd December when we were all at Madurai. I have immediately sent you a telegram regarding Mrs. Koch. I trust Father has written to you after coming here. She came on the 3rd January. Father and Mrs. Koch will leave on 15th January, break journey at Agra and arrive Delhi on 17th evening. They will leave Delhi on 20th evening and come to Shahjahanpur by Lucknow Mail on 21st morning. She will stay till 30th. She is well and happy to be here.

I am planning to leave here on 18th or 19th by air, and come by train from Delhi. I shall arrive either on 19th morning or 20th morning. I shall stay for Basant Panchami also — though in between, say 24th, 25th, 26th I will have to go to Kanpur, Allahabad and Benares on duty. I pray for your quick darshan.

We are all overjoyed to hear you will come to Madras by middle of February. Master is kind to us.

Re: Chi. Umesh, he has shifted to his new residence near Elliots Beach — about five miles from our house. He says the house is very good and just near the sea beach. Father also likes the place though it is very far. Umesh can come and stay with us after Bahu leaves for her home, till she returns. I shall tell him. You need not worry.

Re: Mr. Poray's suggestion please let me know your views.

I eagerly await the day for your darshan.

Pranams to thy holy feet. Yours affectionately,

Parthasarathi

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**Madras**

**8th January 1971**

Beloved Master,

When I went home at 1 p.m. after writing the earlier letter, I received your letter of 2nd January with Draft for Rs. 3000/-. I have deposited the draft in Mission account and issued a Mission cheque to Shri Umesh — if it goes through my personal account there may be Income Tax complication.

I am so fortunate in having your divine love pouring upon me — may it always be so! We are all well by your grace.

I enclose one Demand Draft No. 001257/4 of date drawn in your favour for Rs. 1000/- only for Madras trip expenses. By some intuition I had got the bank draft this morning to send you **before** I received your letter.

Beloved Master, may you always be with us to bless us with your redeeming Love.

Sulochana and Krishna salute your holy feet, along with me.

Your affectionate son,

Parthasarathi

Enclosed: One demand draft No. 001257/4 on the Allahabad Bank, Shahjahanpur.

**Om Tat Sat** **Madras**

**12th January 1971**

Beloved Master,

I hope you have received my registered letter. I have been wanting to write to you about two things which I forgot.

1) Frequently I have a dream, and it is so frequent that I think I have this dream on an average once a week. It is this:-

In the dream I am somewhere far from home, either in some open place with one or two people, or in a strange house. Suddenly I have the feeling to go urgently to the latrine for passing stools. The need is always urgent. I am unable to find a latrine but shy to use the open spaces. Ultimately I find a latrine. If it is well illuminated (because in the dream this always happens in the night when it is dark, never in the day) it is locked and I can't use it. Otherwise there are rows and rows of latrines, but very dark, generally inside a jungle or underground which, because of the darkness, I am afraid to use. Generally at this time I wake up.

On Sunday 10th January morning I had this dream which I relate exactly. I am in the house of some friends who appear to be Muslims, but my friend is not there though many other people are there. It is dark. I have to go to the latrine. I search and find a latrine but it has no doors, i.e., the doors have been removed, and so I am unable to use it. There are some children watching and laughing. I go out and see some children sitting in the open air but I can't do it there because of shyness. Suddenly I decide to go to Master. Next moment I reach a large building and inside my Master — You — are there. I fall at your feet. You are sitting in a chair. Then I sit on the floor and hug your two divine legs and find peace. I woke up at this time.

2) Recently — last two months or so — whenever I sit to meditate by myself or to give sittings to others — I have the idea of snakes, as if snakes are moving around, or climbing on my lap. Recently I felt when sitting in meditation as if I open my mouth and a cobra stands up and hits me inside at the back of the mouth. There is no fear but only this feeling of snakes.

These two things I wanted to write to you.

My trip to Shahjahanpur is not yet finalised. My boss said I can go but has not given final permission.

Father leaves for Delhi on 15th by train. Mrs. Ruth will fly on 17th to Delhi. From there they will come to Shahjahanpur together, arriving at Shahjahanpur on 21st January morning by Lucknow Mail.

Beloved Master, help my wife Sulochana. She is weak and needs your grace and love. I pray for your benevolent love to be showered on her. Without it she cannot progress. Bless my son. He needs your love and blessings.

I offer my small and insignificant love at your Holy Lotus feet.

Yours affectionately,

Parthasarathi

Shri T. Srinivasan IAS, has promised to get a new scooter for Chi. Umesh under government quota in two weeks. Their new house is very good.

**No.C-53/SRCM** **Shahjahanpur**

**16th January 1971**

My dear Parthasarathi,

Received your affectionate letter.

I am grateful to Mr. Srinivasan that he would help Umesh in getting a new scooter within two weeks. I totally agree that Umesh should avail of this opportunity. Please tell Umesh to do so.

I have gone through what you have written about the dreams. I am not interpreting every step of the dream. These dreams are due to the past samskaras coming out of their fields so that they may be wiped off. So in a way they are not bad. So you require cleaning throughout and that I will do.

I eagerly wish that you get sanction of your leave and be here with me for some time. If you come I will be able to know verbally the effect of my work. If somehow you are not coming then please write to me after a week.

I assure you, I want Bahu (Sulochana) may rise spiritually very high. I asked you to clean the heart and atma plexus around which there is an imaginary circle, which, in a way, has made the heart and the atma chakra interned. I have just tried to know her past life so that I may proceed through the base. I just studied and found out the cause of it. In her past life she was poorly fed and lived upon begging (I hope Bahu will excuse me for writing this), but her desires were only to the extent of satisfying the hunger. She was a pious lady at the same time attached to God in decimals. This trouble she felt after the death of her husband in the past life. She had one son who used to go with his mother for begging. At that time her son was about nine years of age. After some time she died leaving her son in the care of God. She was in

C.P. Her son also lived upon charity and begging after her. This is sufficient and I do not want to go in for further details.

So these troubles of begging and satisfying hunger through difficult means have left impressions upon her. If they are cleaned, she will begin to rise. May Master help me.

I received the bank draft for Rs. 1000/- probably to meet the expenses of the journey.

In my letter I had written you by way of affection that I shall travel at your expenses, just as a man in happiness asks for sweets if any good thing happens. If I come I will come at the expenses of the Mission. I have kept the draft for your utilisation.

I am greatly perturbed nowadays on account of the serious illness of Dr. Varadachari and am having contact with him telegraphically. All of you should pray for his recovery.

Yours affectionately,
Ram Chandra

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**Madras**

**9th February 1971**

Beloved Master,

My father must have written regarding our abhyasi Mr. P.S. Vasu at Bombay who was suddenly taken mentally ill on 4th February 1971. It seems on 30th January someone (a taxi driver) took him to a famous Muslim dargah at Poona (where he was an hour). In the dargah there are said to be two large stones, one which seven men can lift and the other which nine men can lift.

Seven people, including Vasu, tried to lift the smaller one, but failed. The Mullah told them that they would not be able to lift it by themselves, however hard they tried, but if they recited a phrase he would tell them, they could lift it by applying just one finger each to the stone. The Mullah told them to say "KAVAR ALI DERVESH". When they said this, they were able to lift the stone to the height of the head.

Then Vasu said, "Well I will lift the bigger stone **alone** by reciting my Master's name." He took your name and tried to lift the large stone and failed. From that time something seems to have worked on his mind. He seems to have told some people that Islam had a lot of power and was the true religion and things of that sort. He seems to have been normal, at least outwardly, up to 3rd evening. He did not sleep at all on 3rd night and next day 4th at the office he became ill-tempered and abusive, and by evening he was so bad that my Bombay brother was called. From then on he deteriorated. On 6th night he was admitted to the Swastik nursing home and treatment has commenced. I pray for your help.

He is on the threshold of a bright career and is newly married — less than a year. I pray for your help to make him normal in a very short time. May his young life be restored to normalcy and happiness.

We all await your arrival here eagerly. This time I found that until I got out of the plane at Madras, I had retained the Shahjahanpur "condition" but alas, this disappeared when I got out of the plane. Yet, never before has the "condition" persisted so long. It is your grace and love.

Love to you Master. Yours affectionately,

Parthasarathi

**9th February 1971**

Revered Master,

Re: Proposed overseas' tour of Shri C.A. Rajagopalachari.

I have taken the liberty of discussing the above subject with you, and as desired by you, I am incorporating my views on this subject in this letter. The important points are as follows:-

1. The tour should not be of longer duration than absolutely necessary so as to minimise expenses.

2. Wherever possible, cheaper mode of transport may be availed of.

3. The visit should aim at strengthening existing centres since except for Rome and Copenhagen, no other centre has abhyasis as such. The present visit should therefore aim primarily at spending more time in the French, German and English centres so as to form a small gathering of abhyasis to be looked after by the preceptors in charge of these centres thereafter. This is probably the most important work that has to be done during this visit.

4. The existing preceptors at Sanary, Freiburg and London being elderly people, Shri Rajagopalachari must also try to find at least one more young preceptor for each of these centres for shouldering future responsibilities. This is also a very important aspect of his work.

5. I attach herewith a proposed itinerary according to these views, with the statement of expenses alongside to show what expenditure the Mission will have to bear on this visit, allowing for very reasonable expenditure as allowed to business executives at fairly senior levels. The total expenses should not exceed £500/- or approximately Rs. 10,000/- for a trip of roughly three months.

I feel that no other visits should be undertaken on this trip apart from the existing centres with the only exception of Cairo for a duration of seven days, since we have some abhyasis already practising there. It is necessary in my opinion to pinpoint the aims and objectives of this visit specifically, and also budget the expenditure on a formal basis.

Yours affectionately,
Parthasarathi

H.H. Shri Ram Chandraji Maharaj,
c/o Shri M.S. Sundara,
14, Sundar Nagar,
New Delhi-11.

| Place | Stay No. of days | Expenditure | Remarks |
|---|---|---|---|
| Egypt/Cairo | 7 | £35 | |
| Rome | 7 | 35 | |
| Sanary | 15 | 20 | Stay with Mr. Poray No boarding & lodging expenses. Only out of pocket expenses provided. |
| Freiburg | 15 | 75 | |
| Copenhagen | 10 | 15 | Stay with Mrs. Haugaard |
| London | 15 | 20 | Stay with Mr. & Mrs. Davies |
| | --- | ---- | |
| | 69 | 200 | |

| | | |
|---|---|---|
| Travel time | 11 | |
| | --- | ---- |
| | 80 | 200 |
| Madras-London-Madras air fare | | 300 |
| | | ---- |
| | | £500 |

**No C-114/SRCM** **Shahjahanpur**

**7th March 1971**

My dear Parthasarathi,

I reached here safely on 3rd March. I stayed a day more at Delhi to enjoy the company of Mr. and Mrs. Davies. On the 3rd March they started for London, Mrs. Davies had written me a letter from airport at Delhi repromising work. Postal strike in England is going on so she wrote a letter from airport.

I reminded him of my talk at Madras that there is gas in the moon and now the photograph of the moon shows that there is gas. Mr. Davies demanded the cutting of the paper in which the news appeared. Please send him the cutting keeping its copy for your record. Shri Raghavendra Rao of Hyderabad had come here along with me from Delhi. He got his eyes tested at Sitapur eye hospital. Doctor advised him for immediate operation of cataract. I have made every necessary arrangement for him at Sitapur, operation will be performed on 8th March, may God give him recovery.

Since I came here I want to run to Madras again to see you. Now it is very difficult for me to come to you after a year as I used to do.

Love to children.

With best wishes.

Yours affectionately,
Ram Chandra

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**REGISTERED**

**25th March 1971**

Revered Master,

Re: 71st Birthday Celebration Committee account

During your recent visit to Madras you had instructed me to look into the above account and transfer such balance as may be there to you. Consequently, Shri C.A Rajagopalachari, Convenor, has handed over Rs. 3200/- representing the balance less about Rs. 5/- or so, still available in a bank account opened for this purpose. This amount I have pleasure in sending you herewith by Allahabad Bank's demand draft No. 001353/4 of date, payable at Shahjahanpur. Kindly acknowledge receipt.

I am further to inform you that a sum of Rs. 400/- which has been found irrecoverable, has been treated as written off in the accounts of the Celebration Committee. This account is therefore finally closed except for the small balance of Rs. 5/- and odd mentioned above.

Pranams.

Yours affectionately,
Parthasarathi.

Enclosure: as above.

**No.C-180/SRCM** **Shahjahanpur**

**6th April 1971**

My dear Parthasarathi,

Received your affectionate letters. You are in receipt of my previous letter. The things are going on which I have mentioned therein. Your thought is there in the subconscious mind, in other words I think of you as if I am meditating on yourself. I am puffed up with joy seeing this condition and you will also be elated to learn that you have started merging in myself. It is but a start. It must develop further. Amen.

This time my journey to Madras was very fruitful. I am lucky to have you in our midst. It started just after the unification or divinisation of the heart, or it seems to be the result of the unification. I will be more sure of the method if I take another case which is that of Jahagirdar.

Your father and Mrs. Birthe Haugaard reached here safely and they are reaping the benefit of my company. I suffered from a boil near the left arm-pit. It is almost cured now and gives me no pain. The other difficulty is that I am suffering from very strong headache in the whole of the skull. It starts from 7:00 in the morning and gives me trouble up to 2:00 at noon, and then begins to subside. Somehow I am doing my work in that condition. I have started taking homeopathic medicine prescribed by your father and I hope it will subside soon. There is no cause for anxiety.

I have a mind to go to Assam in the first week of June. I will inform you of the date when it is finalised. There is a call for your father also at Assam, but I am not sending him there because in July he will leave India for the West.

In the case of Bahu, the impression of the past life has been washed off. Now she should rise and I hope so.

Chi. Narayana, as his letters show, has now begun to feel my necessity. He is coming in the month of May. What he has written to me, he still thinks it to be the intellectual honesty, which is, as I think, really intellectual vulgarity. He is only sorry that he was misunderstood by me.

I am transferring Rs. 5,845/- as demanded in your letter dated 31st March 1971 on account of books, etc., for the period ending 31st March 1971, to the Allahabad Bank, Madras.

Love to children.

Yours affectionately,
Ram Chandra

P.S. Kindly note that the amount of the draft includes a sum of Rs. 250/- only, being Life Subscription for the journal from Dr. S.R.G. Murlidharan of Izzatnagar.

R C

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**Madras**
**12th April 1971**

My Beloved Master,

I have received your wonderful letter — and I am so happy, and also so sad to receive it — happy for the things you have written in it about me and sad because I am so far away from you. My heart longs to be with you always and the longing is so intense that very often I feel like weeping. Previously I had an active longing, that is I would want to **DO** something, try to go to Shahjahanpur, but now the longing is intense but no movement. I feel like Sister Kasturi's Meera in the song — wherever you put me there I will abide! But the longing and anguish in the heart cannot be stilled. Please give me complete merger in you, I want nothing else. May my eyes see only your Divine form. May my senses perceive THY holy presence alone. May my consciousness be of THYSELF and nothing else. May I be a humble slave of thy Divine Will, a useless vessel of thy Divine love and mercy.

I adore thy feet.

Please grant me fearlessness — this I need.

Affectionately yours,
Parthasarathi

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**12th April 1971**

Revered Master,

Allahabad Bank have confirmed credit to our account a sum of Rs. 5,845/-. I draw your kind attention to the fact that the amount due on book sales as detailed in our letter of 31st March, 1971 is Rs. 5,795/- and therefore, there is an extra amount of Rs. 50/- to the credit of H.O. in our accounts. The postscript to your letter that the transfer includes Rs. 250/- on account of Life Subscription from Shri S.R.G. Muralidharan is therefore incorrect as Rs. 200/- are due after taking into account the above credit of Rs. 50/-. Please confirm.

With pranams,

Yours affectionately,
Parthasarathi.

**Telegram** **16th April 1971**

TO: RAJAGOPALACHARI
SRI RAM NAGAR MADRAS

RAJAGOPALACHARI GIDDINESS DETAINED NO ANXIETY

RAM CHANDRA

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**Shahjahanpur**
**16th April 1971**

My dear Parthasarathi,

Your father suffered a few vomitings, but is better now. Giddiness still continues. He is under treatment here and is improving.

I have detained him here. I have also sent a telegram to you today about this. There is no cause for anxiety. Received your affectionate letter also.

Yours affectionately,
Ram Chandra

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**Madras**
**19th April 1971**

Beloved Master,

Your telegram regarding my father's health has come as a rude shock to me and the family here. I pray to you to grant him long life. Of the children of my father I have been most dependent on him for moral support — and even now at the age of nearly 44 years, to stay alone when he is away is quite a problem for me. He may do nothing for me but his presence gives me a strength and courage to face life, and I shall need him always. This is perhaps a weakness in me but it is there. I love my father very deeply but I do not have the ability to demonstrate it — in fact I have a peculiar habit of keeping aloof (to appearances) from those whom I love very deeply, and so it is generally felt that I am a man without emotion, cold-hearted, and even my father does not understand this. In fact no one has understood me in my life except you, my beloved Master, my spiritual father, my God, my ALL. Master if I make increasing demands on you it is because I can no longer look to anybody other than you for anything. Like a lost and frightened child I can only come to you weeping with my fears and sorrows, or laughing with happiness. So please advise my father not to attack life with such frenzy and passion. He forgets he is now completed 66 years and the body cannot tolerate the intolerable burdens he imposes on it. My father has grown apart from me in the last five or six years. My ways are not his ways, and some distance has come between us. But I love him, whatever he is or may be, as a true son, and I honour him for his life and attainments. My father seems to be planning a visit around the whole world including Africa, USA, Japan and I don't know where else. His brother in Baghdad, my uncle, has written to me expressing concern that my father should think of undertaking such a long and arduous journey at his age. All are concerned in the family. I can only pray to you for help.

There is a great change in me. Even though I still have fear at night, yet I have discovered a way by which I sleep peacefully. I close my eyes, bring all my thoughts into the heart, and almost instantly fall asleep — and wake up only in the morning. I have found this very efficacious. But the fear does not go — it seems to be some sort of primordial fear, with no object of fear specifically but only fear itself as an object of the mind. When the fear in the mind exists, I become irritable. Please help me to become free.

Beloved Master, whatever happens happens only by your Divine will. Nothing is good or bad, only human thought gives tinges of good and bad to objects and events. Teach me to know your Divine will, to obey and accept it, to be nothing but an instrument of it.

My love to you my Master.

Yours affectionately,
Parthasarathi

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**Telegram** **19th April 1971**

TO: P. RAJAGOPALACHARI
SRI RAM NAGAR MADRAS

FATHER IMPROVING EXPECTING FULL RECOVERY BY 21ST

RAM CHANDRA

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**Telegram** **21 April 1971**

TO: PARTHASARATHI RAJAGOPALACHARI
SRI RAM NAGAR MADRAS

STRONG HEADACHE CONTINUES WEAKNESS INCREASED ANXIOUS COME.

RAM CHANDRA

**Madras**

**15th May 1971**

Beloved Master,

I hope you are well. I do not know how to thank you for the grace and mercy shown to my family in sparing my father to us. How can I ever thank you enough for all the attention and love showered upon us. Father's illness and all that happened at Shahjahanpur at your feet have opened my eyes in many ways. May thy name be praised and honoured through eternity.

My father continues to be weak, and is still mostly in bed. Even the strength he had at Shahjahanpur does not seem to be there. But there are no problems. Last Monday night he had some restlessness and pain in the legs, but in one hour it went off. On Tuesday he had a detailed and thorough check up at the Railway Hospital done personally by the Medical Superintendent, and later had a neurological examination and then x-rays of his skull. They have said there is nothing to worry, but for three months he must have complete rest and not go out of Madras. They have also said that only Nature cure is there, therefore no medicines are now being given. He is being treated under homeopathy and I see that there is general improvement even though weakness persists. Last night for half an hour he had some heaviness in the head and a dull headache, but only for half an hour.

Chi. Umesh and Anita are well. I have handed over the money, and the medicine with Umesh has also been changed. Day before yesterday Sulochana took them to the H.M. Hospital where Dr. (Mrs.) Lakshmi conducted a thorough examination. She says delivery will be in end of June but has asked Chi. Anita to come for check up every 10 days. A special room has also been reserved and advance paid. So all arrangements are now completed for her confinement.

I shall write again after a few days.

Ever in your thought,

Yours affectionately,
Parthasarathi

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**Telegram** **22nd May 1971**

TO: P. RAJAGOPALACHARI
SRI RAM NAGAR MADRAS

EXTREMELY WORRIED OVER UMESH AFFAIRS ARRIVING SOON MEANWHILE PACIFY HIM AND HELP

RAM CHANDRA

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**Madras**
**24th May 1971**

Beloved Master,

I am in receipt of your anxious telegram regarding Chi. Umesh. At the outset I may assure you that there is no cause for anxiety. Umesh took two days leave last Friday 14th and Saturday 15th without informing anybody — he was at our house with Bahu till nearly 8 p.m. on 13th and did not even tell me. On these days some bank payments had to be made for which he is responsible, but he had made no arrangements and so one Mr. Gopal, a senior accountant, told me the matter but I gave him necessary instructions and the job was done.

But later on Mr. Gopal seems to have complained to Mr. T.T. Ranganathan (son of Mr. T.T. Narasimhan) who has issued a formal letter to Umesh saying that his behaviour is incorrect and irresponsible and that if he does not improve, serious action would be taken. This letter has upset Umesh. I was busy with a Calcutta visitor and so did not see Umesh for two days, but he met my father and told him he was going to resign as he could not work with self-respect in the TTK organisation. My father advised him very thoroughly. Next day he came to see me and I told him not to do anything in a hurry as, today, everywhere life is full of tensions and this has to be lived with. He agreed, and I think he has given up the idea of any serious consideration like resigning, etc.

Yesterday I consulted Mr. Kuppuswamy, (he was out of station before) and he told me that Chi. Umesh has improved a lot and will do better in future also. He said there is no need to worry, and said he would send you a telegram to that effect. Unless Umesh behaves very immaturely there is no reason to worry about anything. So, dear Master, don't worry. We will do all in our power to protect his interest and enable him to grow, but he must co-operate with Mr. Kuppuswamy and me.

Father is improving day by day, and has increased a little in weight, too. He is getting stronger, but is still too weak to get up from bed and walk alone by himself. It is your grace.

I pray to you for spiritual upliftment for my wife Sulochana. I am well, though since I came back from Shahjahanpur I am getting more frequent headaches. I am continuing the pearl and also taking badam with milk as advised by you.

Sulochana and Krishna salute you and send you their love.

My pranams.

Yours affectionately,
Parthasarathi

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**Telegram** **23rd May 1971**

TO: P. RAJAGOPALACHARI
SRI RAM NAGAR, MADRAS

REACHING TWENTY-SIXTH NOON PLANE INFORM UMESH

RAM CHANDRA

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**Telegram** **25th May 1971**

TO: RAJAGOPALACHARI
SRI RAM NAGAR, MADRAS

SATISFIED IF PARTHASARATHI NEEDS ME STOP ARRIVING 26TH PLANE

RAM CHANDRA
NEW DELHI

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**No. C-315/SRCM** **Shahjahanpur**
**21st June 1971**

My dear Parthasarathi,

I reached Shahjahanpur safely in the morning of 20th June. In the marriage at Raichur there were about 800 people including about 60 persons of the marriage party. I am grateful to Shri Swaminathan that he helped me much during tour to Raichur.

I like that you may be writing to me about your inner condition now and then and specially when necessary. At present you are running under a process which is going to be completed soon. The changes are there but very subtle. I do not know whether you are feeling them as they are.

I hope your father will be doing well with no weakness or anything now.

You told me at Madras that the paper for Patrika worth Rs. 5000/- has been sent. We have not yet received the R/R for it.

When I reached here I got a letter of 28th May 1971 from Mr. G. Richard Graybill c/o US Consulate, Madras. I am sending to your father a copy of the reply sent to him.

Love to children.

Yours affectionately,
Ram Chandra

P.S. Received the happy news by phonogram from you. I have congratulated your father just now.

I have a mind to give you some divine work but after the process is complete. I will have to develop your strength also by breaking the limitation. This is my work and I will see to it. I earnestly pray that you may be free from headache for the smooth going of the work.

R C

**Madras**
**23rd June 1971**

Beloved Master,

I have just received your affectionate letter from Shahjahanpur. I am so happy that you are well and that the trip was comfortable from all angles. Here all are well. Father appears normal but his doctor (Homeopathic) says his vascular system is still not functioning normally. To me he appears quite normal. He has started planning vigorously for his foreign trip. I don't think there is anything to worry.

Regarding my condition, I feel dazed, as if I am just recovering from chloroform or something like that. I feel I am here and also not here. This has been there since your departure. I am also very calm in mind. I am not disturbed by external things as I used to be before. Although I am alive, I seem to be plunged in some other existence and have to extricate myself to do normal, worldly work. In short I seem to be far away from where I am. Another thing I noticed on the day of your departure. Normally when you leave I feel grieved and almost in tears. But this time there was only a very superficial grief, while at deeper levels there was much calmness and happiness too.

I have continued treatment for headache. I believe I am better, and will be completely all right by your love and grace.

Chi. Umesh and Bahu are well. Bahu Anita is quite normal. The child is of very good golden colour and face somewhat like Sanjay. The left hand is a little bent but will be all right. We await your suggestion for **name** for the child. By your grace all is well. R/R for paper was sent today to brother Shri Rayada. I enclose one circular re: memorial library.

Love.

Your affectionate son,

Parthasarathi

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**Madras**

**25th June 1971**

Revered Master,

I am attaching herewith a note for circulation to all preceptors of the Mission, in draft form, which after perusing and correcting, may be printed at our press and posted from Shahjahanpur. I am sorry there has been some delay in this. I also look forward to approval from you of the printed circular regarding "Dr. K.C. Varadachari Memorial Library" which I have sent to you yesterday. The printed circulars are kept here ready for posting, pending receipt of your approval.

With pranams,

Yours affectionately,

Parthasarathi

Enclosure: as above

**To: All Preceptors of the Mission.**

I find that when abhyasis come to me at Shahjahanpur there is generally much cleaning necessary, and this imposes a great burden and strain on me, since I have to devote sufficient time to clean the abhyasi before I can start the real spiritual work for which he has come. There are some reasons for this, which I would like to put before all of you:-

1. The preceptor when giving sittings to an abhyasi, sits for meditation thinking "I am the transmitter." This is very bad and in such cases the full effect of the Master's transmission is limited by such thought.

2. The preceptors generally think that they cannot read the abhyasi's condition. I have repeatedly stated that the power of reading is easily developed by practice, for reading is impossible if the preceptor begins with the thought that he cannot read the condition. What is necessary to be done is to commence transmission, and after a few minutes to concentrate on the abhyasi's condition, making a firm will that the condition shall be revealed. If this is done, the condition can be easily read.

3. Cleaning of the abhyasi is done as a mere formality without applying the force of the preceptor's will. This really means that mere motion of cleaning is gone through, but really it has no effect.

4. Sincerity and interest for the work on the part of the preceptor is necessary. In a few cases I have found that the preceptors want to read the abhyasi's condition, but have the idea that they will not be able to read. The real method is, when you transmit you should concentrate on what you feel in the abhyasi. Generally, grossness is mostly found in the *pind pradesh*, and sometimes it is of a very hard nature. The method is first of all to transmit for two or three minutes and then concentrate over the condition. The heart will give the clue to the nature of grossness. There will also be some sort of satisfaction in your heart that you have come to the proper result. While you close your eyes for the sake of seeing the condition of man, the process of finding out his condition naturally

commences, resting on it with concentration. Concentration is the instrument for knowing of a thing, i.e., for revelation. It has no purpose with God.

5. Sacrifices on the part of the preceptor are necessary, and at the same time its acceptance on the part of the abhyasi is also necessary. Preceptors must treat the Mission and its work as their own, and put the Mission's work first. If the spirit of dedication is created, the work will be easy.

6. Preceptors must strive to set an example in their personal behaviour to all abhyasis. It is advisable for preceptors to abstain from flippant and unnecessary activities. But at the same time, they should try to keep themselves busy during all the waking hours. Revered Lalaji Saheb used to say that even a moment of time should not be wasted, and it was his practice throughout his life that he strictly adhered to this.

I have prepared so many preceptors for the work not merely to ease my work but also with the idea that it will benefit others. The preceptors must do their work along with their own improvement which is also the chief idea. If I may be set apart for the higher service, for instance transformation and moving to the real realm of God, that must be considered as simple division of work. I do not mean that preceptors are free from this work. In fact all that Master does is the preceptor's work.

I earnestly request all of you to consider these points and apply them in your work for the benefit of mankind and of yourselves.

Ram Chandra

**Madras**
**28th June 1971**

Beloved Master,

I hope you are well and that you received my letter. Here by your grace all are well. Bahu Sow. Anita was discharged yesterday morning — the 8th day — and was taken home. Bahu and baby are both well and healthy. At 11 a.m. Shri Vira Raghavan, Shri Narayanaswamy, Bahu Sulochana and I went to Chi. Umesh's house and Shri Vira Raghavan conducted meditation and bhog was offered. The formal name has not been given yet since your wishes are awaited. I hope you have written about this.

My boss has asked me to meet him in London on 19th July, but somehow there is great reluctance in my mind to go abroad now — I await your guidance per return of post. If I go I hope to be away for six weeks since I intend to visit the East Coast of Africa and Egypt for exports. Please guide me in this matter.

My condition seems to be getting subtler. Even if I close my eyes for a minute I lapse into deep meditation. Even with my eyes open, even as I write this letter, when I stop for a moment I seem to get into meditation immediately. This is all that I can say at the moment.

Mr. Swaminathan is overjoyed to have had an opportunity of being close with you. I hope he will now improve.

Doctors said I should not leave my father alone for three or four months (when we returned from Shahjahanpur) and part of my reluctance to go abroad is on this account too.

Beloved Master, I am hungry and thirsty again for your darshan.

Affectionately yours,
Parthasarathi

**No.C-347/SRCM** **Shahjahanpur**
**30th June 1971**

My dear Parthasarathi,

Received both of your affectionate letters. I feel very happy to have experience of such a good condition in yourself, and I am watching it minutely to have its own course. It has traversed up to the ankle and began to work beyond it. If you write such experiences in your diary they will be useful for your training purposes.

Your father, to my mind, is all right. The fibres along sides of the spinal cord are working properly, but brain requires some rest. He should not enter into the activity of the brain to the extensive degree. Normally he can work. Please tell your father what I have written about him. If he takes mental rest for about a month, his brain will be better than before. Electric shocks are no more needed. Only the power in it should function properly. It is being regulated by the vibrations of the fibres of spinal cord. He should care for his mind.

I am happy that Bari Bahu (Sulochana) has helped the other Bahu very much. She will not go unrewarded.

I want the name of the baby on the lines Chi. Prakash has adopted for his sons — his elder son is named Sharad Kumar and the younger is Sanjaya Kumar. Similarly, whatever name is given to the baby Kumar should be the suffix. For instance, Vinaya Kumar, Abhaya Kumar and so on. Umesh's mother-in-law has kept the names of her sons well. She appears to be an expert in this line, so consult her also.

Now about your going to the West. An idea strikes in my mind that your boss may not like the idea of refusal. The reason that your father requires your attention for three months as advised by the doctor may not be appealing to him. The reason, no doubt, is sound. I have no experience of the mentality of your boss, so please decide yourself on the lines given above.

I received R/R for the paper and a copy referred to in your letter also. The instructions for the preceptors will be printed here with minor corrections.

Love to children,
Yours affectionately,
Ram Chandra

P.S. A day before the receipt of your letter I had a keen desire to reach you immediately, but it is too early.

R C

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**Camp Virudhunagar**
**7th July 1971**

Beloved Master,

I hope you are well. I have come here for a few days preparatory to going abroad, and will be back at Madras on Monday 12th.

Yesterday Mrs. Davies' letter reached me. She is very upset. It seems that while they were clearing out old papers, files, etc., a new file was accidentally removed by the cleaners containing all their notes on their visit to India, and what she is very very sorry about, the provisional permission certificate granted by you has also been lost with the file. She is very upset and worried, and unable to write direct to you as she also feels so ashamed about this.

If it is possible please send duplicate certificate to me to Madras so that I can take it with me to London when I go. I am planning to leave on 19th.

I find my condition is somewhat "settled" now, and the excitement is less.

My pranams.

Affectionately yours,
Parthasarathi

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**No. C-392/SRCM**

**Shahjahanpur**
**9th July 1971**

My dear Parthasarathi,

Received your affectionate letter.

I believe you might have received my letter also. I am so sorry to hear the loss of files of Mrs. Davies containing their valuable notes. I am sending you the duplicate copy of the certificate with prayers again.

I have given to your father an ashtray made of sandalwood for presentation to Mr. Davies and something made of ivory to Mrs. Davies. Since you are going before your father starts, it will be better if you take them with you for presentation. They are very light.

I shall try to be along with you during the whole of the journey and at the places you visit, if necessary. Your condition is really settled, but you will take a little time more in completing the process. Now about the points you are crossing, I will put you on the third point before you start for the West. Would you please let me know how long you will remain in tour and what countries you will visit.

I shall reply your father's letter very shortly. I purposely delayed.

Love to children.

Yours affectionately,
Ram Chandra

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**Madras**
**22nd July 1971**

Revered Master,

I received your letter of the 9th on the 10th itself, but I was delaying replying since my programme was not final. Even today the programme is unsettled because I have not yet received Reserve Bank foreign exchange sanction. I do not know when I will leave. As soon as the programme is finalised I shall write to you in advance.

Today I have handed over to Shri R. Viraraghavan ten copies of *New Darshana* for distribution by Shri K.C. Narayana in the USA. Father, Bahu and Krishna are all well. Chi. Umesh is taking 17 days' leave and will be proceeding to Shahjahanpur from here on the 31st instant.

Pranams,

Yours affectionately,
Parthasarathi

**Telegram** **2nd August 1971**

TO: P. RAJAGOPALACHARI
SRI RAM NAGAR, MADRAS

PRAYING SUCCESS AT ALL CORNERS AMEN

RAM CHANDRA

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**Madras**
**Wednesday, 4th August 1971**

Beloved Master,

I have just returned from Calcutta where I had to go urgently last Sunday 1st August with my brother and his family due to the sudden demise of my aunt's son Shri A. Parthasarathi, who is also my brother's father-in-law. He was the eldest son of my aunt who passed away in 1965 at our house on the day of my father's 61st birthday. On Saturday 31st July he appears to have had some breathing trouble and passed away in the car while being taken to hospital at 8:55 p.m. Only his wife was with him, because they have only one daughter who is married to my brother. We all left by air on Sunday afternoon, reached Bansberia (60 miles from Calcutta on Hoogly river bank) at 8:00 p.m., performed the last rites by 2:00 a.m. and left Calcutta on Monday afternoon by 6:35 Madras Mail arriving here 5:30 a.m. today. Since I did not know when we would return, I postponed my UK departure planned for 4th (today). Now I have to fix the date — probably 11th — and I shall write to you. I see your grace working everywhere, in everything that happens and my heart is joyful even when facing death. My cousin was an abhyasi and I pray your grace may guide his soul to Peace and the Ultimate.

Thank you for your telegram — I shall write as soon as my plans are finalised.

Pranams,

Your affectionately,
Parthasarathi

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**No. C-451/SRCM** **Shahjahanpur**
**16th August 1971**

My dear Parthasarathi,

Received your letter.

Umesh with his wife and son reached here safely. His baby weeps very much on account of some pain in the stomach. Dr. G. Kuppuswamy of Tirupathi is staying with me, who says that it is colic pain. He has given a medicine and the baby feels relief.

I am detaining Umesh for four or five days more on account of some work for which his presence is thoroughly needed. A Bill is being introduced in the U.P. State Assembly that a man can have agricultural fields to the extent of 12.5 acres and I have got about 34 acres of land. I want to keep 12.5 acres for myself and rest to distribute among my sons in the hope that this process may serve the purpose. For this his presence is needed. He will, therefore, extend his leave by four or five days more by sending an application direct to his boss.

You have thought well to consult your boss in connection with your foreign tour.

There is a belief, as you say, in South that if a man dies on Saturday he brings another death. This is superstition and has no meaning. Had it been a phenomenon of nature, it would have affected all alike. In North India, as I know, no such thing occurs. This belief, which has no foundation, works against his own, and if such thing occurs the believers are responsible. I give you my own mischievous deed of my boyhood. Here, there is a custom that before marriage party starts the boy goes around the well. The ladies present there sometimes say "Don't sneeze because it is a bad omen." What I did? I sneezed artificially and what happened that the mother of bridegroom died in a month. My mother was very harsh upon me when she heard about my mischief. Can you say that my artificial sneeze brought this death or the belief of the ladies caused it? In fact she was to die, but on account of their weakness and superstition they attributed the event to the sneeze which was not genuine. Such beliefs are only prevalent in India among the Hindus and that is another link in their downfall. What is going to happen shall happen even if the cat does not cross the way.

So remove this idea from amongst the minds of the people by giving them proper understanding.

For the first time I started for South India on 'Parewa' which is forbidden, but I was very much successful and returned safely. This is about superstition in general.

Love to children.

Yours affectionately,

Ram Chandra

**Telegram** **18th August 1971**

TO: P. RAJAGOPALACHARI
SRI RAM NAGAR, MADRAS

NO FLOODS HERE

RAMCHANDRA

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**Madras**

**26th August 1971**

Beloved Master,

I am grateful to you for your letter regarding "superstition" in general. I am beginning to feel that there is no such thing as cause and effect, in Reality, but what appears as a cause is a working-out of the samskara of the causative principle of identity. I don't know if this is correct.

Nowadays I am feeling depressed without any reason — I feel "lost" and "lonely" most of the time — even though people are around me. It appears to me that death might solve everything, and would be the easiest way of release from life in temporality that has begun to lose any charms it ever had. Master, why cannot you endow me with those qualities — or status — which I could have after death? Such as fearlessness, equanimity, etc.? Why is it necessary to wait for physical death for liberation? And if liberation is there, why don't I feel the effect of it? It is said that the Buddha attained Nirvana in life. Why cannot we also have it from you by your Almighty Grace and unbounded love?

I am peaceful to the outside world. I am calm, happy, contented, everything — to the outside world. But inside me my craving and restlessness are building up so much that surely one day my heart will explode under the pressure. There is so much weeping in my heart for all this. Only you can know it, I pray to you, my Divine Master, my Beloved Master, my Father, I pray to you to grant me release of this unbearable pressure.

All are well at home. Father is busy with his plans for his foreign tour. His enormous and passionate activity astonishes me and often frightens me. He is planning to leave Madras by 15th September for Bombay, and from there by 22nd September.

My boss has returned from his long tour abroad. He has told me to plan to leave by 10th September. So once again it is postponed! I sometimes doubt whether I will go at all. It is all Master's will and I accept it as such. In me there is neither desire to go or not to go. It is all one.

I hope Chi. Umesh, Bahu and the child are all well. Mr. Kuppuswamy told me that he would send instructions to Chi. Umesh to proceed to Bareilly and then to Bombay on duty and then only return to Madras. If he has not left please ask Shri Saxena to send 25 copies of *Reality at Dawn* for Madras centre account.

Beloved Master, how I starve for your divine physical presence, the craving for your darshan increases — when will you grant it to me?

We are all sorry to hear that Shri Tulsi (Mr. G.D. Chaturvedi) had an accident at Delhi. Sister Kasturiji had written to father about it. We all pray for his full recovery.

Chi. Krishna and Sow. Sulochana touch your divine feet and pray for your guidance and Blessings.

Pranams. Yours affectionately,

Parthasarathi

**No. C-523/SRCM** **Shahjahanpur**
**30th August 1971**

My dear Parthasarathi,

Received your letters.

Chi. Umesh had left this place for Lucknow on 23rd August 1971. He has gone to his father-in-law's house with his wife at Lucknow. He was due at Delhi on 26th August 1971 starting for Madras on 27th August 1971. Now he must have reached Madras. He had also sent to you an application for leave.

I have written to your father that he should take only as many days as necessary in the tour. I have written to him again to curtail the period of his tour. He is so enthusiastic for his Western tour that if I tell him not to go he will be shocked.

The things come and go, but you are where you ought to be. The things which you are feeling nowadays are for something good and they are themselves not bad, because they will give you wonderful result. I have been under all such conditions during my abhyas period. There is inner peace, as I feel, in yourself but outside you feel disturbed. It comes out of it that unwanted things are being banished by the Soul force. May I congratulate you for it?

Death does not solve the problems of life, but it creates intricacies for the next life. It sends one to another state in order that one may not feel the continuity of trouble. There must be some pause between this life and the next one. In other words death is the preparation for the next life to come. If a man be kept for years in a gloomy dungeon, he will require a change to go again into it. Fools die and not the saints. They are ever lasting in their own regime. So death is a value for the other troubled persons. For the saints it is an unrevealed object.

In my opinion, if I call individuality as *hiranyagarbha*, it will express the sense better. Life in life should be our real object.

Why do you care for liberation when you yourself liberate something for the good of others. It, of course, shows that liberty is there in you, but feeling is not there. You want to develop a feeling of it as your letter shows, i.e., you want to see the eye from eye. Care not for what is happening. Await not for what is going to happen.

In my opinion freedom is useless if it gives you the idea of freedom. Freedom and feeling cannot remain together. If freedom is in its naked form, feeling will be away from it and vice versa.

I always praised craving and restlessness, and I pray that everybody may get it. So I cannot discard craving and restlessness, but I discard the idea that it may result in the explosion of the heart, which **shall never** happen. Pressure, as you feel, is really not a pressure, to my mind, but the weight of thoughts which you took deeply. You will find relief surely and when you receive this letter write to me about it. Had I been there it would have been a matter of two sittings. I would have come for it, but because guests are coming in numbers on their fixed dates, and on 27th of September 1971 I am going to Assam.

From Shahjahanpur I shall go to Calcutta by train reaching there on 28th morning and on 29th I shall start by air for Assam. Mr. Patel has already given me aeroplane fare for Assam on account of St. Kasturi. She is not in a position to go there because she is suffering from cough. Her brother Tulsidas got injuries by scooter. No bone was broken and he is on the way to recovery.

I shall stay with Shri Raman Lal Mimani who has welcomed me most heartedly. I have mentioned your wish to make him prefect of the Mission. If he agrees I shall do so. You may also write to him about it if necessary.

Your spiritual condition is good and these are but dew drops on the flowers that you feel, which will evaporate by the heat of the Sun. I am writing about my peculiar condition during the period of my abhyas. If anybody took the name of God I felt so much anguish in the heart that I would begin to groan, "Ah! Ah!" You are gaining *layavastha* day by day in myself. So you must be co-sharer of what I have felt during the period of my abhyas.

Be of good cheer and thanks to God, these are in a way penances for abhyasis. When gold is kept in fire it becomes real gold. The thing which you complained of will not last long.

Before going to the West you will write to me about your condition and anything else which you want to write during your tour.

I have received a letter from Rome (Italy) that they want to come to Shahjahanpur on 23rd or 24th November 1971. I am enclosing herewith a copy of the letter with its reply sent by me. I am also sending the same to your father. I am also sending to you a copy of the letter sent to Narasimhan, a prefect in Salem.

Now I will not be able to go to Mainpuri to take part in the marriage of my cousin's daughter where I am badly needed. Mission's work is above everything. If you go to Rome, please contact them.

This time I am so badly suffering from headache that I cannot say whether I proceeded well with your letter's reply, because I worked much last night. I feel the pressure in my heart which seems to be the sign that you have been relieved of it.

Love to children.

Yours affectionately,
Ram Chandra

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**Rome**
**28th July 1971**

Dear Sirs,

I have been for nearly two years organized a Yoga Academy in Rome with the view to spreading the precious Indian technique in Italy. It is my wish to unite with you in friendship for a greater diffusion of Yoga in the Occident.

In November I am making a journey to India. I will be in New Delhi the 19th November and will stay for five days. So I would very much like to meet you during my stay to acquire useful advice concerning the practice of Yoga.

I also ask if it would be possible for myself and other friends (five or six) of whom there are also women, to lodge and eat with you for some days, naturally paying what is expected.

For whatever reason consider me at your complete disposition.

With kindest and friendly regard,

Yours sincerely,
The Director
Giorgio Furlan

**No. C-521/SRCM** **Shahjahanpur**

**29th/30th August 1971**

Dear Mr. Giorgio Furlan,

I am very happy to receive your letter of the 28th ultimo and I very much appreciate your view of spreading the precious Indian technique of Yoga in Italy, through the Yoga Academy organised by you at Rome. It will really give me great pleasure to meet you and discuss points of common interest regarding the diffusion of Yoga in the West.

You and your friends are always welcome. I will be quite at ease and happy to receive you and give you such advice, regarding the practice of Yoga, as I understand it and practised.

I always play the host and I will receive you all with pleasure as my guests. You know that our country is noted for its hospitality.

Mr. C.A. Rajagopalachari is leaving for Rome on 22nd September 1971 from Bombay. He will prove very useful in the matter referred to in your letter. He is an able preceptor of our Mission and is in charge of the Mission's centres abroad. Another able preceptor, Mr. P. Rajagopalachari, is expected in Rome earlier. Since his programme is not yet finalised I am not writing about it to you.

With regards,

Yours sincerely,
Ram Chandra
President

**No. C-518/SRCM**

**29th August 1971**

Dear Narasimhan,

I have given you provisional permission for work of the Mission at the request of Shri P. Rajagopalachari of Madras, and you promised to do the work sincerely — after the work you have taken is finished, I feel that you are not taking interest in the work of the Mission. You have not sent to me the report of the work or about the abhyasis.

Shri P. Rajagopalachari of Madras has also written to you but it was not replied. It shows that you have no interest in the worship of God. I am at a loss to understand whether you want to do the work of the Mission or not. Please write to me definitely. The thing, which is easily gained, is not valued.

Please write to me the names and addresses of the abhyasis in the satsangh at an early date.

Yours sincerely,
Ram Chandra
President

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**Telegram** **4th September 1971**

TO: P. RAJAGOPALACHARI
SRI RAM NAGAR, MADRAS

WIRE UMESH CONDITION ANXIOUS SENDING AMITA SOON

RAM CHANDRA

**Express Telegram** **5th September 1971**

TO: SAHAJ MARG
SHAHJAHANPUR (U.P.)

UMESH PERFECTLY WELL ATTENDING WEDDING THANJAVUR STOP NO ANXIETY AT ALL

RAJAGOPALACHARI

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**Madras**

**10th September 1971**

Revered Master,

Thank you for your affectionate and warm letter of the August 30th. I have noted the contents and I shall write to you in detail next week. I am leaving for Europe tomorrow evening straight for Manchester, and thereafter I will be following the programme, a copy of which is attached for your information.

Pranams,

Yours affectionately,
Parthasarathi

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Beloved Master,

I leave with your blessings. My father has not been well last three days — some giddiness and vomiting — his real state of health is not known because he **appears** to be well so that nobody should try to stop his travels! He is to leave for Bombay on 20th. I am so grateful to you for thinking of my wife Sulochana and Krishna who will have to be alone for more than a month. They have been, and continue to be, yours, under your Divine guidance and protection. Master may bless them with quick spiritual growth. Sulochana and Krishna touch your divine feet — as also I, with my heart full of you.

Parthasarathi

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**No. C-584/SRCM** **Shahjahanpur**
**20th September 1971**

My dear Parthasarathi,

Received your affectionate letter sent from Madras along with the programme of tour. I hope you will do well everywhere and the people will be benefited. The letter issued to you was liked very much by Shri Narayanaswamy. He wanted me to send a copy of it. I did so avoiding private things.

I received a cable from Mr. and Mrs. Davies and Charlie thanking warmly for the presents.

The abhyasis at Denmark will be very happy in your company and must be reaping spiritual benefit from you.

I am so happy to intimate to you that Vibe with three other associates are coming here for two weeks. They are heartily welcome.

Yours affectionately,
Ram Chandra

Mr. P. Rajagopalachari
c/o Mrs. Birthe Haugaard
Greve Strand, Denmark

**No. C-591/SRCM** **Shahjahanpur**

**23rd September 1971**

My dear Parthasarathi,

Received your affectionate letter dated 16th September 1971. I have written to you one by the address of Denmark.

Your father had written to me a letter from Madras that his doctor has allowed him to go to the West. As a precaution he has given him two medicines. When you meet him at Rome and you do not find his health fit for further tour, you may send him back to Madras. I am taking every possible precaution for his health also.

Regarding work of the Mission, I am fully satisfied that you will do what is needed everywhere. This time I feel you have got a very deep connection with me, which will pull you to the work nicely.

Of course, it is a very nice suggestion that you want me at Madras from 30th October till Basant Panchami. I appreciate it as I myself want to stay with you. But difficulty comes in the way and the desire is not going to be fulfilled. An American is coming for some time on 1st November. On the 15th Vibe with three associates is coming here for two weeks. Round about 19th November six Italians, referred to in my previous letter are coming for some time. I am waiting for others after it.

Vibe of Denmark is recommended for permission to impart training by Lakshminarasimhan and another. I am getting one and a half months for her training. She is deserving. I could not make out whether I should give provisional permission this time and higher permission when I reach there or I may take up her case for higher permission in the first run. She is very enthusiastic in the work of the Mission.

Shri Raman Lal of Calcutta has agreed to do the work of the Mission, so I am going to give him provisional permission.

With best wishes,

Yours affectionately,
Ram Chandra

P.S. Please convey my blessings to Mr Poray.

RC

Mr. P. Rajagopalachari
c/o Mr. Andre Poray
Sanary, France

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**No. C-607/SRCM** **Shahjahanpur**
**25th September 1971**

My dear Parthasarathi,

I have already sent one letter to Copenhagen and the other to Sanary. I hope you must be going on well with your business and work.

Regarding the work of the Mission, I am happy that you are doing your best.

The best centre at present seems to be that of Copenhagen.

I received a letter from Mr. Rakotondrainibe saying that he is doing hatha yoga asanas and following the method of Sahaj Marg. He seems to be interested in our method and I hope he will go on with it. If you feel that there is necessity of any preceptor there, you may prepare Rakotondrainibe yourself and give provisional permission on my behalf. Although it is very early, because he is very gross. If you can do the labour and clean heart region almost, you can proceed. But I leave this thing on your judgement — mine is a suggestion only. Mr Ravi Verma is also there to help you, as he has promised.

I am writing from this place that Bahu and Krishna are doing well at Madras. Since you started from Madras, Bahu is thinking of you, but not to the extent of anxiety. I feel she is being benefited by this. Krishna has no anxiety at all and no thought of yours except at times.

I am also sending to you copy of the letter of Mr. Rakotondrainibe with a copy of my reply to him for you to see. In Madagascar, as he writes, the people mostly follow hatha yoga prescribed by swamijis of India. See how we spoil the good people. They want God and devil is given to them.

With best wishes,

Yours affectionately,
Ram Chandra

Enclosure: two.

Mr. P. Rajagopalachari
c/o Baghdad

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**Tananarive**
**24th August 1971**

Beloved and revered Guruji,

Back in Tananarive, nearly two months now, I am going to give you news about me, my efforts and the results, which I believe, have been found.

As soon as I arrived, I started practising the method of meditation that I believed I understood.

At the outset, I must say as I have already told you, that every day, before sitting for meditation I do some hatha yoga asanas like *bhujangasana* or *matsyendra* along with *suryanamaskara* and also some exercises in *pranayama*.

I have noticed something new: for example, while doing two or three rounds of *suryanamaskar*, or *bhujangasana*, I feel a sensation of warmth at the back, at the level of not one but of two chakras — those of the regions of the heart and neck.

It is a feeling similar to the one I had at a particular moment when I had meditation in your presence.

Even now, I experience the sensation of heat at the same places during *kumbhaka* while breathing in and also while doing muscular contractions.

However, this sensation is not always of the same intensity or duration; it can vary from sitting to sitting even during the same day. Sometimes, for example in the evening, I don't experience it during asanas or even while holding the breath.

Sometimes I have been led to ask myself about the truth of this phenomenon and even when I experience it I ask myself about its significance in my efforts at spiritual realisation and its connection with it.

Am I at the start of an awakening, or of a purification of the chakras, or a rising up of consciousness? I ask myself if this is not just imagination on my part as this warmth appears to me subjective and is not manifested by any external objective signs like changes in habits or tastes, although I say to myself on the other hand that this phenomenon is too recent to have any deep effect.

For the sake of completeness and truth, I would however add that on two or three occasions — I also happened to see spontaneously and with eyes closed pale violet luminous ring at the level of ajna chakra and this lasted two or three minutes.

Here also I asked myself about the value and significance of such an experience and also its utility for progress and in the present life. This is because I always remember Guruji, one of your sentences — though it was not addressed to me, I heard it and for myself I consider it valuable as a mantra — in which you told a *chela* that the goal of life is, "God, God only," and that all our efforts should be directed towards it whatever be the time taken.

Are all these sensations and impressions useful and do they signify anything? I should very much like my guru to explain things to me.

I thank you Guruji, for the promise you have made by saying that because of my age, you would accord me the same grace as for Shri Rajagopalachari and that you would help me much more than you would help young people who still have time before them. In fact, considering age, family and professional preoccupations, fatigue, it seems to me that at a certain age progress will be out of question without special grace of the Guru.

I confirm what I have said, that there are many Malagasy and Europeans in Tananarive who practise yoga. It must be said that on many occasions during the last ten years, Madagascar received the visits of swamis who gave initiation into hatha yoga or laya yoga. Some chelas have been practising yoga for more than twenty years, some before coming to Madagascar and others even by learning through correspondence. As for me it is certainly by the Guru's grace that it has been possible for me to receive initiation by you.

Even though I am a beginner, all the efforts I make will be intended to be able some day, with the grace of the Guru to be useful to the yoga in Madagascar.

Finally permit me beloved Guruji to chant the hymn in praise of Guru.

Hari Ram Chandraji
Ram Chandraji, Ram Chandraji!
Hari! Hari!
Guru Brahma
Guru Vishnu
Guru Devo Maheshwarah
Guru Shaksta Parabrahman
Tasmai Sri Guruve Namah.

Rakotondrainibe

P.S. I solicit your grace to come to my aid in successfully completing the editing of the book in acupuncture.

Copy to: Shri Dr. C.A. Rajagopalachari
Sri Ram Nagar, Madras

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**No. C-606/SRCM** **Shahjahanpur**

**25th September 1971**

My dear Rakotondrainibe Alexandra,

I have got very little knowledge about hatha yoga. What we do as asanas and so on, are not wholly hatha yoga practices. Asanas may be playing an insignificant part in hatha yoga, but really they are for the bodily health. The different movements of different types produce different effects. The heat sometimes caused by the movements has its effect in the different centres, generally in the spinal cord. But that heat, in my opinion, is due to the hopping of the fibres fastly on both sides of the spinal cord.

In our transmission, sometimes the abhyasi feels the same because fibres begin to work a little faster. I personally attach no value to it. Reality has neither heat nor cold. Swami Vivekananda has written about hatha yoga in his works, that it can take you to ajna chakra alone, with difficulties. Afterwards, an abhyasi cannot proceed further without the help of raja yoga. The result we get from such a type of hatha yoga, so to say, is a feverish state of spirituality, for which we require a doctor to overcome.

The ring-like thing which you say in ajna chakra is the colour of cosmos mixed with that of ajna chakra.

I am happy that Mr. P. Rajagopalachari is coming to you. All who follow him will be greatly benefited. The people of that place have been doing hatha yoga for about 20 years. If they follow our method for 20 days taking as many sittings as possible from him, they will come to know the efficacy of our system.

With best wishes,

Yours sincerely,
Ram Chandra

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**Sanary**

**28th September 1971**

Beloved Master,

I received your letter of 20th September at Mrs. Birthe's address, and this morning I received your letter of 23rd September here at Sanary. I arrived here last night from Copenhagen. At Copenhagen Mrs. Birthe is doing wonderful work. I recommend for Vibe **provisional permission**. Mrs. Birthe has some problem because Lakshminarasimhan and Vibe work together and Birthe feels sometimes neglected and left out. Vibe looks more to Lakshminarasimhan than to Birthe which I think is wrong. Vibe seems to be doing too much for Lakshminarasimhan and family in the material sphere — which Birthe feels is hindering Lakshminarasimhan being normal about his son's death. This is for your information.

Denmark centre is doing excellent work and I have no words to praise Birthe for her whole-hearted effort for the Mission's work. I believe this centre will go up very well and the Mission will be very well established in Denmark. Lakshminarasimhan should not feel that because he is Indian, he is automatically superior to Westerners in yoga. He must send more people to Birthe for individual sittings. Vibe encourages him, I think, in these things.

Beloved Master, I exist in your love, and by your grace — protect me from foolishness and mistakes in all spheres of existence.

Mr. and Mrs. Davies have also come here for a holiday. All send you their love.

Yours affectionately,

Parthasarathi

**Sanary**

**28th September 1971**

Beloved Master,

I have forgotten to write some things in the other letter. I have conveyed your blessings to Mr. Poray. He is very happy.

Regarding my father, Sulochana wrote to me that when he left Madras on 20th September he was in poor health and very weak and was not even able to put on his shoes without help. He is telling everybody in his letters that **YOU** have asked him to undertake such a long trip including the States. This is untrue. Please write to him at once to curtail his tour, visit the European and UK centres in **eight weeks** and return. USA can wait for another opportunity. Please do this. He is so obstinate and self-willed, unless you give him **INSTRUCTION** he will not obey, and will merely say "Master loves me so much he advises me like this." So please put it as a definite **INSTRUCTION**. If he is weak I shall send him back, showing him your letter to me.

Mr. and Mrs. Davies are here for 15 days. They also arrived from UK only yesterday and will be coming to lunch with us here at Mr. Poray's house.

For Denmark I also recommend Birthe's daughter Elsebeth for provisional permission. She is only 18 but is very serious minded, studies philosophy and psychology and very enthusiastic. Birthe is heavily worked and Elsebeth can help. This is for your consideration.

With Love Master,

Affectionately,

Parthasarathi

**Ljubljana, Yugoslavia**
**5th October 1971**

Beloved Master,

I received your affectionate letter at Mr. Poray's address in Sanary. I spent two useful and happy days with Mr. Poray and gave him three sittings. Mr. and Mrs. Davies also came from London for a short holiday. They have a nice house near Mr. Poray, about 10 miles away, and we had satsangh in their house one evening. I also started puja for an old lady who is a neighbour of Mr. and Mrs. Davies.

On 30th I received a cable from my father saying that he is unwell with jaundice and therefore cancelling his trip and returning to Madras. Yesterday I got a letter from Mr. Swaminathan dated 29th September from which I now understand Sulochana sent you a telegram and perhaps it is under your instructions that my father abandoned his tour. He is so adamant and inconsiderate and does not realise how many people would have been worried and put to a lot of inconvenience if he had fallen ill in Europe. By all your grace all is well. Master, how can I ever thank you for all you are doing for my family and me, and for your infinite love, grace and mercy you are showering on us?

By a mistake of Air India I was unable to go to Munich and had to come here via Zurich in Switzerland. Therefore, I missed meeting Mr. and Mrs. Koch. They will be very disappointed.

In Yugoslavia in this town of Ljubljana I have a friend whom I know for the last 19 years ever since I came to Yugoslavia in 1952 for technical training under a government scholarship. Her name is Mrs. Zora Tuner. She is living with her daughter Irena of 18 years. Her husband left her about 11 years ago. She is a very good and loving person and has commenced puja under our system. I pray that you may transmit to her and look after her. She has had a very difficult life and I think she deserves your grace and protection. She is very well educated, cultured and an artist. She is working in the government museum and is restoring old paintings. I have great regard and love for her and recommend her for your infinite love and grace.

Tomorrow morning I am leaving for Beirut via Belgrade and Rome. Not having any personal contacts in Rome, and also not having time, I am not able to visit that centre. I reach Beirut at 19:30 p.m. local time. From there I will go to Baghdad (8th October), Damascus (11th October) and arrive in Cairo on 13th October for a stay of about five days. Mr. Henry Astrinos has written to say that he will leave Egypt permanently by the end of October, and settle in Australia as an immigrant. Perhaps he will visit you before going to Australia. I do not know. But I shall ask him when I am in Cairo and write to you.

From Cairo I go to Addis Ababa in Ethiopia on 18th October. Then to Nairobi on 21st October, then to the last visit to Tanararive 23rd October, get back to Nairobi on 25th or 26th October and fly back to Bombay and Madras. I will be home by 27th October latest.

By your grace my trip has so far been comfortable and free of problems — and will continue to be so. Please, if you have the time, write to me c/o the Nile Hilton hotel, Cairo, UAR with impressions you have formed and further instructions if any. I have been endeavouring to bring the European preceptors closer personally to each other to achieve a closer co-ordination in their work and an exchange of views, etc. All have great admiration for the way in which Mrs. Birthe is doing her work. Dear

Master, I recommend Mrs. Birthe for **Initiation**. Please consider this.

Mrs. Tuner has given me a small note for you which I enclose herewith. I am also carrying a Yugoslav paper cutter from her for you.

Perhaps you could write to Mrs. Tuner a small note welcoming her to your Divine feet. She will be very grateful for your remembrance.

With all my love and pranams. I have not spoken to Mrs. Birthe about Initiation. If you permit then I shall do so.

Yours affectionately

Parthasarathi

Address of Mrs. Tuner:
Mrs. Zora Tuner,
Ljubljana,
1/2, Stiska Ulica,
Yugoslavia.

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**Baghdad**

**11th October 1971**

My Beloved Master,

I am grateful to you for your letter of 25th Sept which I received here at Baghdad. I am sure you have received all my letters — the last one from Yugoslavia posted at Rome on 6th October. Master how can I express my love and gratitude to you. Without you my life would have been a wasted one, and I would have been tossed about like a dry and withered leaf tossed about by the wind at its mercy. You have given meaning to my life and a reason for my existence. It is a mystery but I seem to love you more each day — though each day it seems as if I cannot possibly love you more! Please make me like yourself Master — I want to be like you in everything — I want to be completely merged in you. My separate existence is intolerable and fraught with all the risks and temptations to which human life ever seems to be exposed. But for your constant guidance what would my life be today? I pray constantly to you for guidance, and mercy and compassion if I make mistakes — which I always do! I remember the incident you told me about Grand Master frowning on you. My Beloved Master, if you ever frown upon me I shall instantly die. I cannot bear the slightest sign of your displeasure or disappointment with me. I pray make me as you wish me to be speedily so that I may never have cause to regret anything I do.

I have written to you in detail about the Copenhagen centre and also about Mrs. Birthe. It is the best centre and the Mission has a fine worker there. Please make more like her.

I have noted your comments re. Mr. Rako and I have started from day-before-yesterday cleaning for half an hour daily. I shall do as indicated by you when I reach Tananarive. I am grateful to you for looking after my father, Sulochana and Krishna. I have no worries on their behalf — they are under Divine protection and guidance.

With my love Master,

Yours affectionately,

Parthasarathi

PS: While at Beirut I accidentally met a young gentleman of Saudi Arabia. We were attracted to each other and spoke for over one hour. He is very interested in our method of yoga. I believe he will take interest in this. Please ask Mr. Saksena to send one copy of our *Reality at*

*Dawn* to him with a covering letter referring to my meeting him at Hotel Cadmos in Beirut on 8th October.

Parthasarathi

Address:

Major Omar B. Edrees
Royal Air Force
Riyadh
Saudi Arabia

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**Registered**

**No. C-15/SRCM** **Shahjahanpur**

**14th October 1971**

My dear Parthasarathi,

Received your two letters from Sanary dated 28th September 1971 and one from Ljubljana dated 5th October 1971.

I received a letter from your father that he is suffering from jaundice but growing better. He has given a good suggestion in his letter that before I start for the West, he should be there for some time. The reason he has given is very sound. I have written to him that when Chi. Parthasarathi comes back to Madras, then I will decide.

I would have been at Madras to receive you on your return, but my diary is full of visitors up to November 1971.

I have written a letter to Mrs. Birthe Haugaard and have sent a copy of it to Lakshminarasimhan with a covering letter. Copies of both these letters are enclosed herewith for your information.

Regarding initiation of Birthe, the thought arose in my mind twice or thrice, but I could not decide anything. So, that I will discuss with you after your return, because it will be a new thing in the West and they will not value so much. Birthe should first know the importance of it.

You are not selected from among the wise men so there is no question of foolishness (a joke to make you laugh).

Enclosure: two.

Yours,
Ram Chandra

Shri P. Rajagopalachari
c/o Mr. Rakotondrainibe Alexandre
13, rue Sergent Dewost
B.P. 835
Tananarive (Madagascar)

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**No. C/16/SRCM**

**14th October 1971**

My dear Lakshmi,

I am very happy that the centre of Denmark is flourishing. The part played by Mrs. Birthe Haugaard is praiseworthy. Really she has started the work which all of you are carrying on. She deserves all rewards. Her condition is better than the Indians who have the same approach. The Indians are entangled in their set prejudices, and so have added so many bondages.

Her devotion is itself a lesson to us. I want to see her at the highest pitch soon. She keeps me attracted towards her subconsciously, while I have to try to attract you.

In God's world everybody has a right to proceed towards Him. Westerners are hankering after peace and they want someone to satisfy their need. But the difficulty arises in the way that they want to be intellectually satisfied first. If they are once satisfied, unlike Indians, they are ever yours.

I am sending to you a copy of my letter addressed to Mrs. Birthe Haugaard. Mr. C.A. Rajagopalachari could not go to the West because he developed jaundice. He returned from Bombay.

Enclosure: one.

Yours affectionately,
Ram Chandra

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**No. C-07/SRCM** **Shahjahanpur**
**11th October 1971**

Dear Sister,

Received your affectionate letter. I am so happy to know that you are doing excellent spiritual service in Denmark, and I assure you, Sister, that every step of yours will be rewarded by Divinity. I am always plain in my writing and what I see and feel, I write. I am writing to you again to encourage you further that I have sent you back to Denmark very strong in spirituality. It is not a fact that an Indian can rise spiritually better than a European. Everybody who has inclination towards Divinity is fit for spirituality. If there be a Master like my own and a disciple like yourself, it takes no time in rising up. I pray that you may digest soon what I have given you at Shahjahanpur. I have filled every fibre of your Being with spirituality and am waiting for time to give another dose.

I again write to you that you are solely in charge of the centre at Denmark. All others are your helpers. Really speaking all of us should play our own part with joint efforts and individually also, to uplift the human race and try to make this world similar to the brighter world.

You are also recommending Vibe's case for preceptorship. I have, therefore, taken up her case. She must have sisterly relations with you, as, I hope, she is having.

Regarding the past life of Jnge Ambus, she was a French lady in her previous birth and was very fond of wearing sari of bluish colour. I am not a painter, else I would have drawn up her shape as she was in her previous life. She had no issue and was not a rich lady. She felt attached to the Church and not to Divinity. It is her own wish to live with Red Indians, which is not preordained. I have written so much to you about her, but what is the test that I am right, although I am pretty sure that I am correct.

I have received a letter from Mr. Parthasarathi recommending the case of your daughter for preceptorship. I agree. He has named her as **Elsepeth**. I have got photo of your daughter sent to me by you from Shahjahanpur Railway Station, wherein you have named her as **Elsebeth**. I want to know if she is the same girl whom Mr. Parthasarathi has recommended. If so, please inform me with full name at the earliest.

Gradually you will begin to read the condition of abhyasis. When I reach Denmark I will give you some practical training in this regard. I shall also clear all the points you may put up for your knowledge when I am there.

With blessings,

Yours sincerely
Ram Chandra

P.S. I am so happy that by the grace of my Master I have begun to produce saints in the West. May my labour be fruitful.

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**Cairo**
**17th October 1971**

Beloved Master,

I am sure that you have received all my letters and that you are well. Saint Kasturi wrote to me that you have left on tour of Assam but that you were worried about something. I hope you have returned with health unimpaired.

Master, ever since I heard at London that Mr. Henry Astrinos was migrating to Australia, the idea was in my mind that he should somehow visit you and get provisional permission so that the work of the Mission may be begun in that country. You have often told me that Australia would be a good field for our work. On arrival I found that he could not visit you as he was obliged to travel direct to Australia. In the meantime I received your letter at Baghdad authorising me to give provisional permission on your behalf to Mr. Rakotondrainibe. Taking advantage of this I have today, on behalf of the Master, given provisional permission to two people.

1) Mr. Henry G. Astrinos.

2) Madame Dina Joannides.

The certificate for Mr. Astrinos may kindly be posted to his Australian address **on or after the 5th November** by Registered Post.

The address is

Mr. Henry. G. Astrinos
c/o Luigi Sanzone
52, Princess Street
Thurramurra – N.S.W. 2074
Australia

Mr. Astrinos remembers that when he met you at Madras, you told him several times that Australia would be a good field for spirituality, and was wondering why you spoke so often of Australia to him when he was from Egypt. He now feels that the events leading to his decision to leave Egypt and migrate to Australia are all part of your Divine spiritual plan, and has promised to work whole-heartedly in Australia for the Mission.

Mrs. Dina has a restaurant, and is married, and I selected her as the best person for the work here. She will do good work. She has a background of spiritual or quasi-spiritual effort and practice for the last 15 years with several schools, French, Greek, Malaysian, etc., and is well educated. Her certificate may please be posted by **Registered Post** to the following address,

Madame Dina Joannides
Casino Sansouci
Midan el Giza
Giza, Cairo ( U.A.R.)

I enclose herewith passport size photographs of Mme. Dina, Mr. Astrinos, and one of Madame Dina with her husband.

I hope, beloved Master, that I have not transgressed the limits either of the authority given to me, or of your intentions in this matter, and I await your approval to this.

Regarding Mr. Rako, I have started thorough cleaning ever since I received your letter. I shall grant him Provisional Permission on behalf of the Master, before I leave Tananarive. Yesterday I got a letter from Mr. Ravi Varma inviting to stay with him and I have cabled acceptance. I will be three full days there, and return to Madras via Mauritius on 28th October 1971. On return I shall send you a full report on my work during this trip. Please excuse me if I have done anything wrong — I am only human and seek your pardon and blessings.

I love you very much beloved Master.

Yours affectionately,

Parthasarathi

PS. I attach an Arabic translation of our Prayer. There is some doubt whether we should say *La Ilahi* or *La Sayyadi* — the latter may not be acceptable to Muslims. Please scrutinise and give a formal and approved translation. I also enclose a photograph of Mr. Hussein Altawargy — a new abhyasi.

P R

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**No. P-02/40/SRCM** **Shahjahanpur**

**19th October 1971**

Dear Brother,

I am to inform you that the President of the Mission has been pleased to nominate you as a member of the Organisational Sub-Committee of the Mission. I am enclosing a copy of the order in this respect.

I will also request that we should try to find out convenient date to hold the first meeting of this sub-committee as early as possible. It will be better if the members put themselves in contact through correspondence.

With regards, I am

Yours
in the Service of the Master,
J.R.K. RAIZADA
Joint Secretary

Enclosure: one.

Shri P. Rajagopalachari
Madras

## ORDER

In pursuance of the instructions issued by me in October 1969 regarding organisation and subsequent request of the Working Committee of the Mission vide its Resolution No. 3 of the meeting held on 30th January 1971, I hereby nominate the following as the members of the Organisational Sub-committee of the Mission.

| | |
|---|---|
| 1. Shri Raghavendra Rao | Raichur |
| 2. St. Kasturi Chaturvedi | Modinagar |
| 3. Shri P. Rajagopalachari | Madras |
| 4. Dr. V. Parthasarathy | Vijayawada |
| 5. Shri J.R.K. Raizada | Shahjahanpur |

This Sub-committee shall be responsible to carry out, supervise and guide the organisational work of the Mission under the overall guidance of the President. To provide guidance for the purpose, it shall issue necessary instructions to the centres, as and when necessary with the prior approval of the President.

The aforesaid committee, at the end of every year, shall submit a report on the organisational work to the Secretary of the Mission for its incorporation into the annual report of the Mission, which, in its turn, shall be duly placed before the Working Committee in its annual meeting.

The said Committee is also authorised to appoint Organisers to work at State level.

I hope that this Sub-committee shall have the full co-operation of the members of the Mission.

Ram Chandra
President
Shri Ram Chandra Mission
Shahjahanpur U.P. India

Dated: Shahjahanpur
August 4, 1971

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**Madras**
**25th October 1971**

Revered Master,

I returned to India on Saturday the 23rd, arriving at Madras at 7:25 a.m., having left Nairobi on the 22nd at 8:20 p.m. by Air India flight for Bombay. I had a comfortable flight and I am safely back by your grace.

I regret to inform you that due to it proving impossible to obtain a Madagascar visa in anything less than three weeks, I was unable to visit that country. Mr. Rakotondrainibe had informed me that he had made all arrangements for the visa to be issued when I approach their Consulate at Nairobi. However, at Nairobi the

Madagascar Consulate disclaimed all knowledge either about the visa application for me or of having received any correspondence from Madagascar on this subject. They said it would be necessary to forward my visa application to their Foreign Affairs Ministry at Tananarive for scrutiny and approval, and only after receiving their instructions, could visa be issued. This would take a minimum of three weeks and anything up to three months. I had to regretfully abandon this last part of my trip owing to circumstances beyond control.

I hope you received my letter from Cairo. I enclose herewith my formal report on the spiritual work done during this trip. I shall be obliged to have your comments in due course. I particularly request your clarification in respect of Madame Dina's experience on page 2 listed under 15th October, Friday, at Cairo.

My father has just received a letter from Sister Kasturi in which she says that if the overseas abhyasis can come direct to Madras, you may be visiting Madras in connection with the marriage of Shri Vira Raghavan's daughter. Please let us know whether any plans have been finalised.

My father is much better than I expected to find him and he is still very enthusiastic about going abroad. It is my suggestion that while he may be permitted to go abroad, when certified completely fit by his medical advisers, his tour should be restricted only to Europe, and America should not be included on this occasion. His trip should also not exceed a total absence from India of more than 10 weeks. I do not think a longer stay will be useful, nor necessary, in the light of my own experience during this trip. Of course, one can always sit down in Europe for years and attract abhyasis one after the other, but as I always suggested to my father, this is the work of the local preceptors and a visiting Indian preceptor is only expected to guide and enhance the efforts of local preceptors, not to work on his own in an individual way. I trust you will agree with these comments and in due course pass such orders as you consider fit and appropriate.

I am compelled to regretfully point out to you that when my father left Madras for Bombay, he already knew he was unwell with jaundice, and has deliberately suppressed this information to prevent people from interfering with his trip. He has also told his doctors not to talk about his illness to the family, and I consider this in one of his age and spiritual attainments, to say the least, a very childish way of behaving. I am putting this in this letter only to show you how anxious he is to go abroad, even to the extent of ignoring his own welfare and physical well-being, and this must not be encouraged in future.

I have received brother Raizada's letter of the 19th October, conveying your orders regarding the formation of the Organisation Sub-Committee to which you have kindly nominated me as a Member. I shall correspond with the other members and see what is necessary to be done and how best to do it.

Pranams,

Yours affectionately
Parthasarathi

Enclosures: As above.

## Record of Spiritual Work during overseas tour between 12-9-1971 and 23-10-1971

### London

16th September 1971 Thursday

Individual sitting to Mrs.Vera Davies.

Individual sitting to Mr. Elidir Davies.

New abhyasi-1st sitting-Madam Ethel Fenton.

17th September 1971 Friday

Mrs. Ethel Fenton - 2nd sitting.

Individual sitting to Mrs. Vera Davies.

Individual sitting to Mr. Elidir Davies.

18th September 1971 Saturday

Individual sitting to Mrs. Vera Davies.

Individual sitting to Mr. Elidir Davies.

Individual sitting to Mrs. Ethel Fenton.

19th September 1971 Sunday

Individual sitting to Mrs. Vera Davies.

Individual sitting to Mr. Elidir Davies.

Individual sitting to Mrs. Ethel Fenton.

### Copenhagen

24th September 1971 Friday

3 p.m. Individual sitting to Mrs. Birthe.

6 p.m. Satsangh with 4 abhyasis.

8 p.m. Satsangh with 35 abhyasis.

Spoke for 2 hours answering questions.

25th September 1971 Saturday

10 a.m. Individual sitting to Mrs. Birthe.

8 p.m. Satsangh for the family of Dr. A. Lakshminarsimhan.

9 p.m. Satsangh with eight abhyasis.

In the place of Mrs. Birthe, saw Master!

26th September 1971 Sunday

12 noon to 11 p.m. - 15 individual sittings for abhyasis of the centre. When transmitting to Mrs. Birthe, again saw Master in her place.

27th September 1971 Monday

10 a.m. - 1 p.m. — Individual sitting for seven abhyasis of the centre.

**Sanary**

28th September 1971 Tuesday

8 a.m. Individual sitting to Mr.Poray.

7 p.m. Individual sitting to Mr. Poray.

29th September 1971 Wednesday

8 a.m. Individual sitting to Mr. Poray.

7 p.m. Satsangh with Mr. Elidir Davies, Mrs. Vera Davies and Mr. Poray.

8 p.m. New abhyasi, neighbour of Mrs. Davies given first sitting.

**Ljubljana - Yugoslavia**

4th October 1971 Monday

1st sitting to Mrs. Zora Tuner.

8 p.m. 2nd sitting to Mrs. Tuner.

5th October 1971 Tuesday

11 a.m. Individual sitting to Mrs. Tuner.

8 p.m. Individual sitting to Mrs. Tuner.

**Cairo**

13th October 1971 Wednesday

Sitting to Mr. Henry G. Astrinos. Thorough cleaning of heart region.

14th October 1971 Thursday

9 a.m. Sitting to Mr. Henry G. Astrinos.

3 p.m. Sitting to Madame Dina.

10 p.m. Sitting to Mr. Antoine Kreidi.

15th October 1971 Friday

9 a.m. Sitting to Mr. Henry G. Astrinos.

3 p.m. Sitting to Madame Dina. (She has been following a teacher in France for past 10 or 12 years, and has not taken our system seriously at all. Nor has she read *Efficacy* sent to her last year by Mr. C. A. Rajagopalachari. Yet, in her heart, I saw a remarkable thing — five Masters seated side by side in a row, all our Master. I seek Master's explanation for this.)

7 p.m. Sitting to Mr. Henry G. Astrinos.

9 p.m. First sitting to new abhyasi, Mr. Hussein Altawargy.

16th October 1971 Saturday

8 a.m. Sitting to Mr. Henry G. Astrinos.

3 p.m. Sitting to Madame Dina.

7 p.m. Sitting to Mr. Henry G. Astrinos.

(Madame Dina says she has been having spine and back pain for years which have disappeared since she took the first sitting day before yesterday. Face clearer.)

12 midnight - Second sitting for Mr. Altawargy. He is very afraid and unable to meditate out of fear. Opens his eyes for the least noise. Yesterday he said he was afraid I might kill him while he sits with eyes closed! I assured him meditation cannot do harm.

17th October 1971 Sunday

8 a.m. On behalf of Master, Provisional Permission granted to Mr. Henry G. Astrinos.

9 a.m. On behalf of the Master, Provisional Permission granted to Madame Dina Joannides.

3 p.m. Individual sitting to Mr. Altawargy. He was able to sit for 30 minutes without any difficulty. Deep sitting — good cleaning — volunteered the information that he slept very well last night. Said at one moment during the sitting he felt as if he had no body.

10:30 p.m. Asked Mr. Astrinos to give me a sitting. Beginning very dull, but transmission became stronger later and really deep towards the end. He said he "saw" my figure as if it was of crystal.

18th October 1971 Monday

8 a.m. Mr. Henry G. Astrinos and Madame Dina came to the hotel. I asked Mr. Henry to give Madame Dina and me a sitting. Later Mr. Altawargy came and again Mr. Henry gave him a sitting.

Madame Dina had a very good experience. During meditation her old teacher appeared and told her, "I can no longer help you in your search. Here is a person who can now take you onward and higher, please follow him." She said, "I am now entirely convinced of the Master."

**Shahjahanpur**
**26th October 1971**

The Manager
Allahabad Bank
Shahjahanpur

Dear Sir,

Kindly transfer a sum of Rs. 205/- (Rupees two hundred five only) from our General Fund account (S.B. a/c No. 267/3) to the account of Shri Ram Chandra Mission in the Allahabad Bank at Madras.

Yours faithfully,
Ram Chandra
President

Not on the original:

Copy forwarded to Mr. P. Rajagopalachari, General Secretary, S.R.C.M., 11/E North Street, Sri Ram Nagar, Madras-18 for information. This amount pertains to the donations received at H.Q. for Dr. K.C.V. Memorial Library vide our receipts No. 1540 dated 8th August 1971 for Rs. 5/-, No. 1684 dated 25th October 1971 for Rs. 50/- donated by M/s Ganesh Prasad Mehrotra, Bareilly, M. Krishnamacharya of Nidadavolu and T. Saktimurti of Nidadavolu respectively and R. No. 16898226/16/71 for Rs. 100/- by Mr. P. Subramaniam of Rajahmundry.

Ram Chandra.
PRESIDENT.

**No.C-50/SRCM** **Shahjahanpur**

**26/27th October 1971**

My dear Parthasarathi,

Received all your letters. Every word of your letters was full of love and affection. Dedication was also there. How to repay such a type of love?

Of course there are so many persons who really love me very much, but richness of love I find much in you and Kasturi. What I mean by richness is inexpressible in words. It is a sort of quiet feeling slowly smouldering, that develops inner awakening which is something very great. Who knows that you begin to develop as soon as you receive this letter.

I do not admire the idea you often put in your letters that you fear from me. Please get rid of it. If you keep it up, you will not find free scope of your expansion, for it will work as a thistle pierced in the thumb. Don't think of mistakes. "To err is human" is the proverb.

You have done wonderful work in the West. May you live long. But this time I did not do much work in the West except that I looked after you.

The Arabic version of our prayer seems to be correct. *Ya Ilahi* is the better word. I shall also consult my friend who knows Arabic in this matter and will send it to you to despatch it where you like.

I am sending you a copy of your father's letter which I also referred to in my letter to you at Tananarive. He also expressed in his letter that he would go to the West in 1972 expressing good reasons therefore, and that I should go in 1973, so that I may find the field prepared for my work. I cannot postpone my tour which I will have in

1972, because who knows a year after I may become physically unfit to take up the tour of the West.

I have not yet thought over your father's going to the West, but I presume that if he wants to go, he may go to Italy to stabilise the centre, and either through Holland or London he may come back to Madras. If he is very keen to go to America to see his relations there, he may go for 8 - 10 days, provided his health be good. In this way if it is settled and I am convinced about his health, he may go in March 72 and return in three weeks' time. These are only my suggestions and not the final decisions.

I have been in correspondence with Mr. G.L. Saravanamuttu of Rome. He is ready to work for the Mission and he seems to be devoted also. I have now written to him to start the work from 1st of November, 1971 without waiting for my letter. He had written to me that so many persons came to him for your father to initiate them.

You have done well to give permission to Mr. Astrinos going to Australia and to Madam Dina. Now, here I committed a mistake, while you yourself complain of your mistakes and, I am also not free from it. I should have given you permission for preparing a man for work even before you started for tour.

I am also enclosing a copy of the letter of Mrs. Davies together with its reply. She has also written something for you.

I have received a letter of Chi. Umesh calling me to Madras for *annaprasan* of the grandson. But I do not think I will be able to come in November, because Danes and Italians and an American are coming in the month for two weeks. However, I will try. If I could not reach there, I shall make some arrangement for Annaprasan.

I am sure you are now in Madras quite hale and hearty. I am so very anxious to see you.

I have obtained the form for passport. I am writing the following countries in it:

Egypt, Italy, Madagascar, Switzerland, Holland, Belgium, West Germany, Denmark, Yugoslavia, France, UK, Greenland and USA.

If you agree I may fill up the forms. Really speaking I am not going to Madagascar, Greenland and Yugoslavia. I may go to America because there are calls and a few people have already started the practice there.

I believe you have received the copies of letters written to Mrs. B. Haugaard and Mr. A. Lakshminarasimhan, sent to Madagascar address in a registered cover. I have just today received a reply of that letter from Lakshminarasimhan. I had not mentioned all the facts, as you know, but he has vomited all he had in his mind as an effect of my letter to Birthe. I had only sent to him a copy of the letter addressed to Birthe. I am sending herewith an extract from Mr. Lakshmi's letter. I think the purpose is served.

I have begun to prepare Elsebeth as you had recommended. Will you please tell me how much time I should take in preparing Elsebeth for work? With blessings to all of you,

Yours affectionately,
Ram Chandra

**Copy of letter of Mr. C.A. Rajagopalachari, from Bombay, dated September 29, 1971.**

My dear beloved Babuji,

You will be surprised that I am still in India. On the 26th when I was due to take the plane to Rome, I felt very unwell with complete loss of appetite, nausea and inability to accept even a mouthful of milk. Great weakness was experienced in the body and limbs particularly and my confidence was shaken. I went to the doctor who said it was highly risky to undertake a foreign tour in this condition. He advised treatment and bed-rest for one month and one more month to recoup lost health. I was therefore compelled to cancel my tour for the present, sent cables to Rome and arranged to return to Madras by air which I shall undertake tomorrow. I am now slightly better, but the jaundice condition persists despite treatment. I am writing to all our friends in the West who are expecting to see me according to the schedule decided upon. I have a feeling that this last minute change forced upon me by circumstances beyond my control is Your work, with the intention of saving me from the rigours of a freezing atmosphere in the mid-American winter. I am quite sure that I should be very fit by your Grace, to start on this tour early in March 1972 so that I need not carry heavy woollen clothing with me and can travel with a lighter load. Of course, the decision rests with you whether I should go in 1972 or not.

I am aware you have ideas for touring the West yourself in 1972, but I was of the opinion that a consolidating earlier tour by me would make it easy for your tour to be undertaken in an atmosphere of cordiality and welcome at all centres. As it is, today the only worthwhile centres would be Copenhagen and Marseilles and probably Paris after the branch is opened on the 10th of October. Even Rome is not yet entirely reliable since Paolo has not responded to a single letter although at least half a dozen abhyasis are in regular correspondence with me and have very eager and expectant desire to see you and me. Germany is still uncultivated soil and London has only Elidir and Vera Davies and to some extent Mr. M.L. Sardana. I do not think that you had intention of undertaking such an arduous and difficult tour merely for meeting new people and talking to them to come over to our system of meditation. So, perhaps 1973 summer will be a good year for your tour after the ground has been prepared and some advance has been made in the obtaining of new entrants to the Mission and establishment of at least partial centres at various places both in Europe and the United States.

I shall completely abide, as usual, by your decision, whatever it may be. I would only request that an early decision be made in order that, if I am permitted to go abroad in March, I may get into touch with all persons concerned and arrive at a workable schedule in good time. Any changes that arise at a late stage will always cause considerable dislocation and inconvenience which will be difficult to remedy because the conditions in the West are entirely different from conditions of living in India.

I presume your tour is going on successfully as usual and that the Assamese adherents of the Mission and aspirants have been receiving the fullest benefit from your presence among them. Kindly reply to Madras address.

Parthasarthi was expected to meet me on the 4th of October at Rome but since I have sent him a cable about cancellation of my tour, I do not know what changes he makes in his programme. As it is, he is due back in Madras on 31st October.

With my pranams and as ever at thy holy feet,

C.A. Rajagopalachari

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**Copy of letter dated 3rd October, 1971 from Mrs. Vera Davies, London.**

Beloved Master,

I hope you have safely, and well in health, returned from Assam. Chari has stayed with us in London, as you will know (the telegram should have read Chari, not Charlie) we all call him that in Europe, his names being so long. Now we are in France, our house being near brother Andre's, and so we have seen him again. The news came about his father, which I think he expected. The quickest and best cure for jaundice on the physical plane is **acupuncture**. Peking, France, England, Germany all practise it, perhaps there is someone in India also? He looked very tired on his return from Denmark. Many people, late nights and too much coffee — really he drinks it too strong, for the physical heart it is supposed to be poison. But he only thinks of you, and cares not for anything else. To die or not to die, it is the same for him so long as he lives in you. He gave some wonderful transmissions. We had one here with Andre, Chari giving it, and during it I had a vivid vision of your Heart in dazzling light, all light and your whole frame was pure light with only the merest suggestion of a faint shadow where might be your physical body. It was a beautiful experience and I see it all the time before my eyes — I suppose it would truthful to say that 75% of my thoughts are with you in Shahjahanpur. Chari will have much to tell you of Europe. In England now a religious revival has begun with undertones of a spiritual potential. It shows signs of gathering momentum as the wish of the people, and many many little lonely candles that have long been lit in the darkness, burning in the unorthodox and hidden places, are coming into view, and soon quite a Light may be seen. Of course there are high winds about, but they are blowing themselves out....

The Russians have discovered the secret of anti-matter. Einstein always said (and had fear) this would happen one day, by someone. Apparently it means they could dissolve the whole planet. But as the average human mind is unable to imagine Nothing out of Nothing, this most stupendous news of all has received scant attention outside scientific, mathematical circles, i.e., the mass media — journalism, television, radio, etc. all have practically ignored it. To you, who knows all, what does it portend? Please could reply to this soon, as every activity, event, or non-event, persons or places seems to be getting pointless. What other universes, galaxies would it affect? There will be a hole in space, everything will go off its axis. As it is a contradiction in terms to speak of a hole in space, what does one say? Will the moon fall up or down or where? And the sun? And to which planet will all the souls be connected? Or is it the end of incarnations, whether liberated or not? I suppose one must try to conceive of Nothing, just Nothing, and that is the end of all questions? Finally, one can wonder if it is not merciful? Pain, misery, horror are so pre-ponderant, and only mysterious force, Elan or Vital, causes the illusion of otherwise — and God if He did not exist, had to be invented — to make it all tolerable. Is this the truth of our Universe? And to get back to the Russians — what are they likely to do. Matter — anti-matter — Reality, Unreality. Is this the final dissolution as spoken of in some scriptures? Please would you answer everything and write soon to your loving and devoted abhyasi Vera Davies.

Posted from France, please only to London where we soon return.

**No. C-39/SRCM**

**23rd October 1971**

My dear Sister,

Received your affectionate letter as well as that of Mr. Davies.

Your question about the anti-matter is dealt with in another way. Without going into details of the Russian theory, if I tell my own discovery, I believe, it may present an answer to the question.

Every thing starts from the Centre or the things started make their own centre. That is the universal truth. When the creation came into being, it had its own centre and the Central force was the cause of this world and the universe. The power descended with certain dimensions of thoughts — each one working for itself. It came down from unity and expanded into diversity. Now, this diversity is consuming the force of the centre. In other words, it has its centre and the power is issuing forth near about it. At the time of total dissolution — *mahapralaya* — the connection between the Centre and the universe will be severed and the universe will become weightless. This very power was the cause of creation and the same will be the cause of destruction.

Now, there are two functions performed by this immaterial absolute power — you may call it anti-matter. The materialistic minds try to capture the power for destruction, i.e., they utilise it for that purpose. But the spiritualists use the same power for constructive purposes. Not the different combinations of acids and chemicals or their actions or reactions, but the Will is the only instrument for the yogis to effect the change. The state of anti-matter will never be brought about by individuals because those who perpetrate it will also lose their lives.

What is the method of yogis? They draw out power as much as needed for the transformation of man. They can have any quantity of power. If I add that whole power of the Centre can be brought on the earth, people will not accept it till it is done. You may remind me when I be in England, and I will show you the constructive work by that power. If, somehow, the whole power be drawn on the earth or in any part of it, the result will be haemorrhage. Einstein said that mass can be converted into energy and further he is silent. But I say, energy can be converted into its absolute form and that is the greatest power. Atom has its antidote in itself, which our scientists have not yet worked out. But the Central force, which I have talked about, has not got any antidote. So, that can be used any way.

Yogi gets command over the powers of nature. He is not a yogi who has no such command. But he will not use these powers unless the times warrant. In our Sahaj Marg system, the atoms of the body turn into energy and then to its absolute. Thus whole system is divinised. I have written all this after my experience and experiments.

Long back, I have touched this topic in *Efficacy of Raja Yoga* that every world is connected with an egg-like thing. If one egg is broken, the world connected with it will be destroyed. Its only instrument is Will merged in the Divine.

Life in life is the real life. Then why should we fear from death?

Yours affectionately,
Ram Chandra

Mrs. Vera Davies
London

**Extract from the letter dated 22nd October 1971 received from Mr. A. Lakshminarasimhan, Copenhagen.**

And now I place before thee all that took place ever since I came to Denmark. I have my private hours solely for abhyasis, to clean them and I have not thought of anything else except Master's work and my college work. I have always felt that I am only an abhyasi doing this work for the Master and the Mission. I have always known that Mrs. Birthe is a greater preceptor than me and that she is the only person in charge of the centre here. Honestly, I have played no other role than this, never assumed any responsibility except that of an abhyasi and prefect. I am very shy and reserved but very sensitive and I have not dared to prevent any abhyasi coming to me for individual sittings. I have always insisted on the importance of group sitting at Mrs. Birthe's place and have been telling all abhyasis that Greve Strand (Birthe's house) is the centre and Birthe is the preceptor and my place is only for weekly individual sittings for people who chose to come to me. And recently I have had a talk with Mrs. Birthe and advised all abhyasis to take individual sittings both from me and Mrs. Birthe in turns according to their convenience. This I did because Mrs. Birthe (I thought so) felt that she does not often have the company of all the abhyasis. I assure the Master that as I wrote in my last letter I did start the *yatra* for some of the regular abhyasis on the advice of Shri Narayana of Tirupathi and wrote to the Master immediately to forgive me for this mistake (if it is a mistake) and sought clarification on this point from the Master. But I have not so far been fortunate to get instructions from the Master on this. I also assure that I am a humble abhyasi, a fool and ignoramus, rather be wise and use my head, where the Rev. Master should speak to me or order. May I dwell always on the dust of your feet rather than be like Garuda or Sudarshana. Of the two scales of judgement, Honesty and God, I prefer to choose the one I know, namely Honesty rather than the other I do not know yet. And honestly I have not done anything to bring disgrace to myself or the Mission. But I have been and I am always trying to bring the Mission and the Master to any and every human being who cares to confront them. I say this boldly and with courage of honesty and place these before the Rev. Master for thy own judgement. Of course I have not sacrificed the triple bondage I mentioned earlier, but I am only waiting for the day when, by Rev. Master's grace, they will be removed. May I beg of the Rev. Master to hasten the dawn of this day, the Reality, so I can be the servant of the Rev. Master in the real sense.

I feel very much for the lack of devotion and I am trying inwardly to deserve thy grace for this. So please Master, do instruct thy servant on the way to increase devotion, so that when I stand before thee, in thy Holy and august presence, upon thy arrival in Denmark, I can deserve all thy grace.

Please forgive me for this long letter, but I feel much better for writing this. Please bless me to have greater devotion and to receive thy instructions and reply to this and my previous letters.

Prostrations to thee O Master!

**Madras**
**30th October 1971**

My Beloved and Loving Master,

How can I express my love and gratitude for your letter of 26th/27th, which I received yesterday! I am grateful for all that you have written — and while you do the work, we the workers get the credit and praise! This is indeed Divine justice and grace.

I am sure you have received my letter of 25th, and noted that from force of circumstances I was not able to go to Madagascar. If one is to go there, it seems one must apply for a visa at least three months earlier.

Master, how can I ever be afraid of one whom I love with my heart and Soul? I am not afraid of you, and have never been afraid of you. Only I am afraid of displeasing you, or causing you hurt or disappointment by my action, behaviour or faulty work. I live only for You and your work — and my aim is **not perfect work** but to make you, my beloved Master, happy. In this I differ completely from my father. He is seeking only perfect work, and I always tell him only the Divine (the Master) can do perfect work. We, mere humans, can only work whole-heartedly and dedicatedly, leaving the results to Master. Therefore I am never worried about the result of my work, and yesterday my father told me that my sense of duty is **NIL!!**

Re: my father, the shorter his tour the better — and that too only if he is completely in good health. But don't include USA for him — it is a long journey and very tiring and I think you should restrict his trip to Europe only — Rome, Sanary, London, Copenhagen, Freiburg and Cairo. Not more than four weeks total is necessary.

Re: your passport please ask for endorsement for UAR (Egypt), Italy, Yugoslavia, Switzerland, France, West Germany, Holland, Belgium, Denmark, UK, Greenland and USA — all as in your letter. You may add Canada to this, and Ceylon.

I am happy to note that Mr. Saravanamuttu will begin the work on 1st November under your Permission. My father believes he will do good work. Regarding Elsebeth, I don't think preparation of more than two or three weeks will be necessary. But you can do this slowly and grant her permission on 1st January 1972.

I have received all the copies of letters attached to your letter. Mr. Lakshminarasimhan is a good person — it is Vibe who is mainly responsible — and when she comes to you, I think it will be good if you can suggest to her that just because Lakshmi is an Indian, he does not automatically become superior in yoga to a European. This, I think, is the main point to be removed from the minds of some abhyasis in Denmark. Vibe is very dominating, and is rich, and all this has embarrassed Birthe quite some. Now, with your kind letters I believe the matters will be settled.

I hope Mr. Rako will send me back the letters addressed to Madagascar.

Here all are well. My father is improving steadily and will be normal — all that he needs is rest. Krishna has been having some bad health during my absence — and today has some fever again.

Chakrapani, my cousin in the Navy, is getting married on 21st November. He will write to you about it. By your grace he has also passed the Master's Examination — thus qualifying to be a captain of a ship.

On the company side, we are buying a paper mill which I have to take charge of. So responsibilities will increase.

I am longing to see you.

Yours affectionately,

Parthasarathi

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**Madras**

**1st November 1971**

Revered Master,

After giving provisional permission on your behalf to the two persons in Cairo, I made out a small set of instructions to be given to them, a copy of which I attach herewith for your perusal. Please let me know whether any alterations, additions are necessary.

Pranams,

Yours affectionately,

Parthasarathi

Enclosure: As above.

### Instructions to Preceptors

1. When giving sitting to a pupil think that Master is sitting in your place and transmitting.... NOT YOU.

2. The transmission must be subtle but the Will must be strong.

3. Clean the pupil thoroughly. For this it is necessary to "read" or to "see" the pupil's spiritual condition. Transmit for a few minutes while concentrating on the condition of the pupil and the condition will be revealed as:

a) an anatomical map of the person with dark spots or patches which must be removed by applying thought force.

b) as an idea in your mind that there is grossness at a particular point, or

c) as a reaction in your own system.

When the reading is clear, clean the pupil by making the thought and applying your will.

4. Clean points A and B thoroughly at every individual sitting. As the cleaning proceeds the points get brighter and brighter.

5. For group sittings, take the pupils in naturally formed groups as they sit, and clean them group by group and then transmit to all of them.

6. For new persons wanting to begin meditation at least two, and sometimes three, sittings will be necessary. In the first sitting clean the heart thoroughly. If it is not completed in the first sitting, take it up again during the second sitting the next day. When cleaning is over, transmit and introduce Master's light into the heart of the pupil.

7. Pupils must be requested to have at least one individual sitting each week with the preceptor.

8. Try to organise group meditation once a week on any day convenient to all, at a mutually suitable time.

9. Teach the pupils the Mission's prayer which must be repeated mentally **only once** when beginning morning meditation.

10. The Mission has no difference as regards religion, race or sex. All are welcome to aspire to spiritual evolution to the highest goal open to mankind. No fees or other charges are payable.

11. Preceptors must dedicate themselves wholeheartedly to the spiritual work entrusted to them.

**Madras**

**1st November 1971**

Revered Master,

During my recent visit of Europe and my discussions with our local preceptors and abhyasis, I could feel that there was considerable reluctance on their part to write to you particularly on personal matters. This reluctance has been created by the fact that when letters arrive in Shahjahanpur, everybody who can possibly do so reads such letters, and Europeans and English people feel that this is not the proper way to handle personal correspondence. Many people expressed plainly to me that if their personal matters were going to be public property at our end, then it would not be possible for them to write at all.

You will permit me to say that I entirely agree with this because I have seen on many occasions, letters being read by anybody who chose to do so. I think as the Mission develops and correspondence increases, there must be some system of handling the correspondence in a confidential manner so that personal details do not get to the hands of people for whom they are not meant. Mrs.

Birthe Haugaard was particularly upset that a letter which she wrote to you found its way into our Patrika through the avenue of Shri A. Lakshminarasimhan of Copenhagen. She does not know how this happened. Similarly, Mrs. Davies also made many complaints in this respect. I would suggest that in future correspondence must be handled only by one or two persons to whom you may assign this responsibility, and all visitors must be specifically told that correspondence should not be read unless you authorise them to do so. The same applies to letters and copies of replies filed with Shri Krishna Murari Saxena in the office. I hope you will not mind my bringing this to your notice.

Pranams,

Yours affectionately,
Parthasarathi

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**No. C-75/SRCM** **Shahjahanpur**
**3rd November 1971**

My dear Parthasarathi,

Received your affectionate letters dated 25th and 30th of October 1971. I am so happy with your letter of 30th that I want to pray and pray for your spiritual progress in the pursuit.

I feel Chi. Krishna will be better. When you write to me next, inform me about his health also. In the change of season this thing often occurs.

I will not be able to come to Madras, because Europeans are expected and some have given the dates also. For this very reason, I am not going to attend the marriage ceremony of my cousin's daughter where I am badly needed. I am sending Prakash and Bahu.

I value your suggestion because it is based upon your experience. I always have regard to this fact when I visit centres in India and will have regard when I go abroad also. I do not want to issue an order but as an instruction if there is need for it.

Now, about Mm. Dina. Before coming to it, I will relate a story. When I was at Bijapur, a man came to me and said that he went to the Samadhi of Shirdi Sai Baba, prostrated there and took him as his Guru. From that time he was thinking of him and meditating on his form, and that he was being benefited by this process. As a reply to it I told him that under such condition he should follow his own method. Next time when I met him in the evening, he told me that he had seen a dream that I, myself, appeared in dream along with his master Sai Baba. His master said to him, pointing towards me, that henceafter he should meditate upon my form and not on his form, because he (myself) is the proper man to be meditated upon. He told me that he meditated upon my form throughout the day and found himself so much congenial and peaceful as was never observed before.

Almost similar is the case of Dina that she saw her Master in meditation saying about yourself that you can take her to the onward march. The good souls, which have a little bit of awakening during their lifetime, direct their disciples to do the proper thing. It can also be done by the Master living at that time, as I got direction from my Master about a certain thing (about the initiation when he refused my request) and you know that fact.

Now, the other thing about her. She might have held in esteem five persons in her lifetime to be best in her mind subconsciously. So you found those persons sitting in her heart. Since the power of the Master was in play at that time, so they had all coloured in Master's form.

You know that I have taken your points coming after *prapanna prabhu*. When I was in Madras I put you on the 1st point and told you to make a note of it. Afterwards I put you to the 2nd point. These points in vision appear as pinpoints. So if there is no note it becomes difficult to me to see at which point the abhyasi is. I now find difficulty to know whether I have pulled you to the 3rd point or not. Have you got any note in your diary? If so, please inform me.

I have sent a card to your father asking him to perform on my behalf the *annaprasan* of Umesh's son with details in the letter for Umesh, before 20th of November 1971. I believe they both have received my letters. Love to children,

Yours affectionately,

Ram Chandra

P.S. Chi. Narayana has done good work in America. He is now fastly changing and coming to the level as I want.

Mrs. Grace Kimball of Ohio suggested to him whether we can have a course in the American universities in Sahaj Marg. She feels confident that either Cornell University or Western Reserve University would be willing to start a course in Sahaj Marg. She is the Vice- Chancellor of some university. Narayana has asked my permission in this respect and I have given. I have asked him to go ahead in the matter. Narayana has said to her that it should not be difficult to start a course provided they give us at least an academic year for training. What do you think?

R C

**Madras**

**6th November 1971**

Beloved Master,

I received your letter of 3rd November yesterday afternoon. I have noted the explanations re: Madame Dina's experience.

Regarding myself, you told me that you put me in point 2 when you came here last time. Then in your letter C-392/SRCM of July 9th to me you have written "I will put you on the third point before you start for the West." I do not know if you did it or not because you have not written about it.

Master I have to ask you one question. Most of the time my thoughts are about you — or I am in a condition almost of thoughtlessness where everything appears (in this world) unreal. Is this constant remembrance? Is there constant remembrance in me? I am not in any way worried about it, but the thought came to write and ask you so I am writing.

I am glad that Chi. Narayana has done good work in USA. He is basically a good boy and will shape well. He needs mental maturity. He has good intellectual powers but needs direction. The idea of a Sahaj Marg course in a US university is a good one but, as you have said, it must be at least a one year course.

The *annaprasana* ceremony is fixed for 19th morning and father will perform it according to the instructions given by you to Chi. Umesh. Chi. Umesh, Bahu and baby are all well. Baby is in good health and physical condition.

Krishna is better. He however has minor illness often. I am worried about Sulochana. She has almost a necklaceformation around her neck of some skin trouble which keeps troubling for it suddenly opens and starts oozing a colourless fluid. It gives much irritation particularly when the weather is warm or hot. This has been there for a few years now. By your grace her spiritual condition is gradually improving.

Father is completely normal now and is also eating satisfactorily and taking rest. I think this recent illness will act as a much-needed shock treatment to him. Outwardly he is the same but inside I think he has realised he must take better care of himself.

I hope, dear Master, you will be able to come at least in December and stay till Basant Panchami. I do not see any immediate possibility of my coming to that side. As I wrote to you, we are acquiring a board mill 40 miles from Coimbatore and I am quite busy with that. We are also awaiting a visit by our British collaborators and then after they have studied the mill, it has to be reopened for production — it has been closed for a year. So I expect to be quite busy till end of January. So I pray to you to make a visit to Madras. We are all hungry for your darshan.

With love.

Yours affectionately,
Parthasarathi

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**Private**

**No.C-102/SRCM** **Shahjahanpur**

**13th November 1971**

My dear Parthasarathi,

Received your letters. The instructions written by you are well and good. I feel that every step of yours brings a new life in the Mission. I send you a copy of the instructions with minor changes. I am sending a copy of these instructions to Mr. G.L. Saravanamuttu with provisional permission certificate. The rest you will do.

Before you started for the West, I put you to the 3rd point, and you should note that you are at present on the third point. I shall write to you when you reach the 4th point. On these points you will find very very subtle changes.

Kasturi has given a description of the condition she felt on so many points and I explained to her. So a very valuable record she has with her regarding these points. In your case, I presume, the richness has started, as I had written to you in my last letter. But along side in the upper layer there is **some** grossness. It is due to the engagement of work you are doing at present. It does not meddle at all with the approaches and condition, but to my eyes it looks awkward. Please do not be puzzled. I shall clean it tonight and on the receipt of this letter you will feel quite comfortable.

When you yourself say that you are in my thought, it is itself constant remembrance. In your thoughtless state you feel everything in the world as unreal. It is really a fact. Inside everything of the world is the Reality. The Master will bestow you with the condition where the idea of real or unreal will be washed off.

When you write so much for yourself, I must also write something about myself. I do not know where I am. I do not feel that I exist. The idea of real and unreal does not cross my mind. I do not know what is this. Since I am an idle fellow, physically, I wanted to create hatred for the world, so that I may go a step further to the Reality. But I could not. I think I am not in my own.

The matter in Denmark is now totally settled. I had sent to Lakshmi a copy of my letter issued to Mrs. Birthe and that has opened his eyes. I presume I have sent copies of both these letters to you. Now I do not need to touch this subject again.

You have done well to inform me that the letters of the Western people should not be made public. But the matters of common interest taken in the replies is to be made public omitting personal matters and names. In *Voice Real* such things are given. I think they should have no objection when names are not there.

Mrs. Davies had written to me that what I have written about the creation of the world, the thinkers are now coming to that theory. She wanted that I may write about the animal kingdom also. I gave my view about it also, and copy of it either I sent to Lakshmi or Birthe, because I wanted that they may also know my views. Probably I have written to Lakshmi about the paper Birthe was going to submit, as an information, or I might have sent a copy of the letter of Birthe. In Sahaj Marg Patrika, September 1970 issue No. 5, Lakshmi wrote something in praise of Birthe and at page 6 he has made a reference of that paper. I do not remember to have sent any other copy of anybody's letters in the West. I might have sent copies to you because, as Secretary, you should know all these things.

Mr. M.A. Sayeed has written to me that when he thinks of me, my form assumes the form of Jesus Christ, for which he is greatly puzzled. I have replied, "Don't be puzzled if the form of Christ takes my place. If you want you may just reverse the process and think the form of Jesus Christ as my own." I do not want to clear this point in writing, but as a hint, that is a clue for something. I can tell you about it verbally.

I am also sending you an extract from Kasturi's letter with her own interpretation about her dream. Could you please explain it?

I am telling you **privately** to clean the grossness of your father, because you are there on the spot to see what is necessary.

I think Krishna will be doing well.

I am worried to hear the condition of Bahu. Please write to me about it in the next letter. I am sending Prakash with his wife and children to Mainpuri to participate in the marriage of my cousin's daughter on 18th November 1971. He has sent a telegram calling me earlier, but I cannot go because Danes are coming on 17th November 1971, although he needs me badly.

I was pondering over the dictates of scriptures that the great saints and avatars can wash out the sins of all the existences of the individuals at a glance. I came to know the solution. The first and the easiest way is that one may be given a dip in the Reality. But what will be its reaction, this is to be thought. The second process is of fomenting the sins and their impressions with divinity gradually. Suppose this is done and the sins are washed out, how will he exist? Because foundation will have gone. The method is there for which I am thinking deeply. Wash the impressions of sins and so on, and bring others' samskars into him to maintain the life. This thing is very difficult, because it should continue flowing in the way that he be getting little by little. I want to think further how it can be applicable to all. You also think over it.

I believe Chi. Umesh must be on the way to recovery.

With blessings to all of you,

Yours affectionately,
Ram Chandra

## Instructions to Preceptors

1. When giving sitting to a pupil think that Master is sitting in your place and transmitting..... NOT YOU.

2. The transmission must be subtle but the Will must be strong.

3. Clean the pupil thoroughly. For this it is necessary to 'read' or to 'see' the pupil's spiritual condition. Transmit for a few minutes while concentrating on the condition of the pupil and the condition will be revealed as:

a) an anatomical map of the person with dark spots or patches which must be removed by applying thought force.

b) as an idea in your mind that there is grossness at a particular point, or

c) as a reaction in your own system.

When the reading is clear, clean the pupil by applying the thought force with confidence.

4. Clean points A and B thoroughly at every individual sitting. As the cleaning proceeds the points get brighter and brighter.

5. For group sittings, take the pupils in naturally formed groups as they sit, and clean them group by group and then transmit to all of them.

6. For new persons wanting to begin meditation at least two, and sometimes three, sittings will be necessary. In the first sitting clean the heart thoroughly and take the whole system lightly. If it is not completed in the first sitting, take it up again during the second sitting next day. When cleaning is over, transmit and introduce Divinity

into the heart of the pupil, which will be the natural result of transmission.

7. Pupils must be requested to have at least one individual sitting each week with the preceptor.

8. Try to organise group meditation once a week on any day convenient to all, at a mutually suitable time.

9. Teach the pupils the Mission's prayer which must be repeated mentally **only once** when beginning morning meditation.

10. The Mission has no difference as regards religion, race or sex. All are welcome who aspire to spiritual evolution to the highest goal open to mankind.

11. Preceptors must dedicate themselves wholeheartedly to the spiritual work entrusted to them.

## Extracts From the Letter Dated 25th October 1971 of Sister Kasturi Chaturvedi Addressed To Master

On the night of the 22nd, when I was somewhat awake and somewhat asleep, I saw something like a dream where, under your orders, I am giving a person a sitting. This person had no body and he was not existing in this world and I, too, am not existing in this world. Nevertheless, I am under your instructions giving this person a sitting. As soon as the sitting ended and I opened my eyes, in the dream, I saw for some half a second that you were dancing. Because of this, all the worlds of this universe were shaking. Because of this, it was as if I came down to my own state and sat up totally awake and it appeared that I was still seeing that scene. It was as if your feet danced the dance of destruction and the freshness of purity was its result. Now you know what it is, I can only write about it.

**Madras**

**22nd November 1971**

My beloved Master,

Thank you for your letter of 13th November. I was at Virudhunagar and Coimbatore for one week, and then busy with my cousin Chakrapani's marriage and so could not reply earlier.

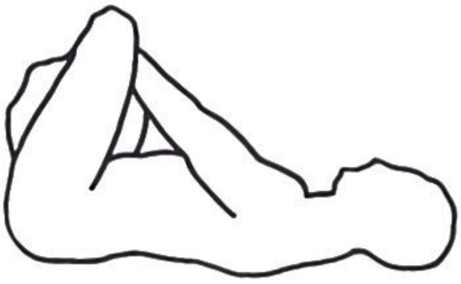
Ever since I returned to India I am feeling increased richness, lightness (a buoyancy of spirit) and joy which seems to increase every day. It is all your grace.

Regarding letters from Western people I do not think they will object to some parts being published if name is not mentioned. But their real objection is to all people reading their letters to you. Your replies are generally filed immediately and so not available.

I have noted your instruction re: my father and shall act accordingly. Krishna is better. Re: Bahu Sulochana the trouble seems to be skin trouble which becomes worse in hot weather when the cloth chafes due to perspiration. Then the skin peels off and becomes almost a raw wound, giving burning. Some colourless fluid also comes out. It takes a few days to heal up. She has been having great irregularity in periods from young age — sometimes not one for a whole year — and homeopaths say this may be one way of relieving that pressure. She is now a days very irritable and quarrelsome. I try my best to be calm and undisturbed but her condition needs some attention from you.

For some time now I have been feeling that the forces of destruction are becoming more potent and active — and widespread action is not far off. I think Sister Kasturi's vision means that the *tandava* dance of the cosmic Personality is now unleashed by you. May your divine mercy and compassion flow forth to all.

The *annaprasna* ceremony of Chi. Umesh's child was performed well. We felt your Presence and also the presence of Lalaji Saheb. But one peculiarity, I saw you at right angles — that is seated pose, but not vertical, but horizontal like this:



Kindly explain this to me.

Another thing. I had a dream a few days ago early in the morning as follows:

I am at the foot of a high mountain. I climb up by some sort of *pag-dandi* (footpath) and finally come to the top. There is a cave opening out on a precipice from where the whole country is visible. As I enter the cave and stand at the edge and look out, I find Shri R. Vira Raghavan standing by me. He does not speak. I get the feeling that some person has been murdered, and that late Dr. K. C. Varadachari is the person who committed the murder.

I wonder what this signifies. The dream was, as far as I can recollect, on 24th November, Wednesday.

Chi. Umesh is well. Also Bahu and the child are both doing well and keeping good health. The child looks to be quite healthy and normal for his age, and does not cry often as it used to do. There is nothing to worry at all about Chi. Umesh or his family.

Re: foreign tour, please let me know whether passport application has been made. It will be necessary for all the overseas preceptors to give letters sponsoring the visit, and indicating that local expenses in respective places will be met by them. In case of UK an **entry permit** is necessary and Mr. and Mrs. Davies have to file affidavits with the British Government before such entry permit can be issued by the U K High Commission here in India. This may take up to three months. So Mrs. Davies must be requested to take necessary action for this. Also Mr. Sundara may be asked to find out whether Reserve Bank will release any foreign exchange for your visit to USA. Visa is very difficult to obtain, as their immigration laws are very rigid. Application must be made to USA embassy at least three months ahead of proposed visit. Please let me know if you want me to do anything from here.

With love.

Yours affectionately,
Parthasarathi

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**Madras**
**25th November 1971.**

Beloved Master,

Everyday I feel the urge to write to you — you are so far away and the longing to be with you is so much — but letters, which you defined as "the voice of the distance" alone have to serve. Please forgive me if I write too much and too often.

1. **About my father** In general his health is good. He eats well, sleeps well, and even though is still highly irritable, the irritation passes off much quicker, and what is important, leaves less and less strain in him. It is a manifestation of your grace and the divine power of

transformation. Dr. Umapathy Mudaliar, who is treating my father, has told him that his **vascular** system is still not functioning satisfactorily, and has begged him not to go abroad during 1972 as he wants the full year to strengthen his vascular system. My father is therefore **thinking** of going abroad only in **1973** since in any case you will be visiting foreign centres in 1972. I also feel that instead of two visits in one year, this idea will be better as it will give more contact with overseas centres. Father will write to you about his decision. He is also influenced by our family astrologer's views that till the end of June 1972 there is danger to his life, and this is according to my horoscope. This is the same astrologer who predicted serious illness with danger of collapse for father in April 1971 — about whom I told you in Shahjahanpur when father was ill and under your divine love and protection. You have assured father that he has many more years to live and your words cannot fail. Please advise my father direct on the course he should adopt.

2. **General** Day before yesterday evening father gave sitting to three persons including me. It was a very blissful sitting and I was totally absorbed — but I felt that two persons or entities were sitting, one on each side of me, other than those physically present. After the sitting was over, father remarked that Birthe was present as also Lucy of Rome, one on each side of me. While this confirms what I felt, I have a doubt whether living persons can be present like this, or whether only disembodied souls can be present at satsangh like this. I seek your clarification.

About Mr. Sayeed's experience of seeing your face as the face of Christ, many years ago, in fact about six months after I joined this Mission and commenced Sahaj

Marg method of meditation, I had a vivid vision of the crucifixion of Christ — it was almost as if I was actually present on the occasion of the crucifixion. This was during an individual sitting given by Mr. Vira Raghavan. When I told him about this, he told me that Christ is in charge of the *atma chakra* or region, and sometimes when an abhyasi is at this point, such experiences can occur. He also told me that Mohammad Sahab is in charge of the 5th point, or *vayu chakra*. Please clarify and also let me know whether there are other saints in charge of the other points. Also, what is the connection between the scheme of rings and the points.

3. About myself when I was abroad I started smoking a few cigarettes and also took a little alcoholic drink on some occasions. Both these things I stopped in 1965 May after I started Sahaj Marg practice. I find now sometimes the desire to smoke. Please let me know whether, from the spiritual point, it is permissible to smoke and also whether there is any harm in an occasional drink of alcohol. I have been hesitating to ask for this advice as I feel ashamed of it. But sometimes I feel I need your guidance and support. Please help me.

I understand from Mr. Vira Raghavan that you are likely to come to Madras only in February 1972. Chi. Umesh also told me the same thing. We are eager for your darshan. I shall definitely come for Basant, but I hope you will give me an earlier opportunity of seeing you.

With all my love, beloved Master.

Yours affectionately,

Parthasarathi

**Registered** **Personal**

**No. C-154/SRCM** **Shahjahanpur**

**27th November 1971**

My dear Parthasarathi,

I believe you have returned from Madurai now. Mr. Bjorn and Ole are already here from Denmark. Miss Vibe and Mr. Thomas have also arrived on 25th morning. Mr. Bjorn and Ole are thoroughly satisfied and feel transmission in all their routine since they started the practice. I shall give provisional permission to Miss Vibe as you desired. I have also given permission to Dr. Rajendrapal Singh (3501, Toledo Terrace, Apt. B.1, Hyattsville, Md., Zip Code 20783 USA) in America. He is our old abhyasi. I am preparing Shri S. Chiranjeevi of South India also for the work in America. He is settled there and is a very devotional abhyasi (his address: S. Chiranjeevi, 500 Oakridge, Coriscana, Texas 75110 USA). Lastly I shall take up the work of Miss Elsebeth, daughter of Mrs. Birthe Haugaard. An abhyasi, Mrs. Grace Kimball (c/o Mr. C.C. Kimball, 18102 Clifton Road, Lakewood, Ohio 44107 USA) has written to me to come to Shahjahanpur to take me along with her in America to visit all the important cities of USA. I have written to her that I am myself coming to USA and will discuss the matters there. I have also welcomed her whenever she likes to come. She has started doing work in America, being thoroughly satisfied with the teaching of the Mission.

I have also received a letter from Mr. Rakotondrainibe. I want that you may satisfy him with a reply of the letter. If not inconvenient to you, a copy of your reply to him may be sent to me, so that I may reply his further letters to me on the basis of your reply in case he refers anything directly to me. I am enclosing herewith a copy of his letter retaining the original here. I believe you have prepared him for provisional permission. Whatever else is left, you do it. When you are satisfied with your work and he promises to do the work, I will send the certificate to him. I have handed over this case to you.

A thought is striking me for the last two weeks to prepare you for the West and America, because you will have to satisfy them intellectually also and that is your share. But at the same time it occurs to me that for the West you are already prepared. Anyhow I am compelling myself to do something which I want. For these things the associate should be under the watch and care of the Master. So I like to decide that I should be with you in the first week of February 1972.

I am also sending to you the Arabic version of our Prayer to be sent to Cairo as it is. Although I do not know Arabic, but I feel that it is correct. In whatever way it may be read, it will give the meaning as we desire. In order to encourage Mm. Dina, you should write to her now and then.

I have received your letter dated 22nd November after I had dictated the above.

I am perplexed to see the difficulties in going to UK and America. It is absolutely essential to go to America and also UK. I could not yet submit the application for passport. There are difficulties in that also. Anyhow I shall fill up the form and further I do not know anything. You have to do the needful if you want to take me abroad.

I have come to know that I will have to take three injections also — cholera, smallpox and yellow fever. This yellow fever is prevalent in Egypt. Since I am going there also, I will have to take it also. The health certificate will also be needed. And you already know how healthy I am. I do not know whether I can have these injections at Shahjahanpur or somewhere else with the doctor appointed by government for this purpose.

Miss Vibe will discuss with you about foreign exchange.

Mr. Sundara with his wife has gone to America and elsewhere at government expenses. He will return in the end of this month or in the first week of December 1971. I will write to him when he comes back about exchange. There is one of my satsanghis in the Reserve Bank at Kanpur. He once wrote to me that when I go to the West, he will be helpful in getting exchange.

I have a good opinion about the spiritual condition of Bari Bahu. But I shall give my findings after ten days. You should write to me about the condition of her irritation and anything else.

I have given you above the addresses of the preceptors in America. Other preceptors you already know. So please correspond with them.

Yours affectionately,

Ram Chandra

(continued...)

Shri Narasimhan of Salem was given provisional permission for work. He has not done anything so far and he does not reply even my letters, however much important they may be. Mr. K. Mahalingam of Madras also went to see him requesting him for satsangh. He procrastinated somehow. An educated man wanted to join the Mission, and he said to Mahalingam that I am not joining the Mission because such a hopeless person is made preceptor. Under the circumstances your opinion about him is needed. When there is pus in the boil it must be operated. For the time being I have appointed Mr. Mahalingam as Organiser of the Mission. He has established satsangh again and group meditation is carried once a week.

I am sending you a copy of the information regarding foreign travel requisites sent to me by Mr. J.P. Khanduri from Delhi. After filling up the form and its requisites I should send the form to the Regional Passport Officer, Lucknow, or to Air India office at Lucknow.

I have also seen in the *Pioneer* dated 26th November 1971 regarding harassment of Indians entering UK. The subject is taken up in our Parliament also. I am copying the relevant paragraph from the paper.

Enclosures:-

1. Copy of letter of Mr. Rakotondrainibe Alexandre.
2. Arabic version of our Prayer.
3. Information from Mr. J.P. Khanduri
4. Cutting from *Pioneer* dated 26th November 1971

Ram Chandra

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**Tannarive**

**4th November 1971**

Beloved and Revered Guruji,

I thank you for the message you have been good enough to entrust with Mr. P. Rajagopalachari who has transmitted it to me by letter.

Your message gave me hope that it was possible for me to be initiated and ordained as instructor (preceptor) through Mr. P. Rajagopalachari.

Meanwhile, due to a misunderstanding, it has not been possible for Mr. P. Rajagopalachari to come to Tannarive from Nairobi. Consequently, initiation as envisaged could not be had.

Beloved Guruji, you can guess how sad I was to note that I did not as yet fully merit and it was not yet time for me to be initiated in spiritual service.

Beloved Guruji, when we met, I had spoken about my karma the weight of which I feel heavily, you had however replied that it was not advisable to think of the past.

What has happened appears to confirm my opinion in particular on the complexity of my karma.

I have asked myself and even now ask the question whether the transmission you give can, in my case, break the karmic bonds which have woven themselves during my life.

Of course it is said that spiritual awakening and notably samadhi, has this effect. For me, the question is important particularly if, by your grace, you think of entrusting me charge of instructing others. I wonder if it is not too early and specially if I should become a useful and efficient instrument for enlightening others. As I myself do not feel myself free from bondage to karma, still incapable of diagnosing my own spiritual progress, it appears to me that I would be presumptuous to agree to guide others and above all to decide about and satisfy their needs.

Beloved Guruji, I would however clarify that I do not refuse what you have in your compassion deigned to envisage for me. I express only my fears and what I think to be my weaknesses. I don't believe to be, as yet, sufficiently apt to merit such a favour.

Mr. P. Rajagopalachari had written to me that he had already started the preparatory work, perhaps this work can be continued by Mr. C.A. Rajagopalachari who has also written to me that he proposes to come to Tannarive.

Whatever it is, I solicit your grace to make it possible for me to come to Shahjahanpur as quickly as possible to allow me to have the supreme experience which is samadhi.

From your letter, beloved Guruji, I have become aware of my mistake as what I thought to be signs of spirituality are surely only simple physical reactions. But that also leads me to realise that I am still far from the goal which is Reality that is neither hot nor cold: it is the knowledge of this Reality breaking the false identification of the Self with the body that is the secret but constant desire of my mind. I ask myself if my present geographic situation — far from the Guru — would allow me to acquire this power of discrimination. I am however sure that if by the transmission you so kindly do, the different centres of consciousness are purified, it will not be long before the supreme knowledge is acquired.

Beloved Guruji, I renew my gratitude and address to you with all my devotion, the chela's prayer: *Asato ma satgamaya tamaso ma jyotirgamaya Mrytyor ma amritam gamaya.*

Rako

**Model Town, Delhi-9**
**22nd November 1971**

Pujya Babuji,

Sadar Pranam.

With your blessings I have been able to collect the following informations as required by you:

(1) **Passport**

- First essential document.
- Valid for six years.
- Can be had from Lucknow.
- The verification certificate marked (7) by pencil in the application (enclosed) for passport is to be given by a First Class Magistrate or a Gazetted Officer not below the rank of a Deputy Secretary, otherwise it takes unusual time ranging from six months to a year.
- Above officers must be from Lucknow or Shahjahanpur and they should be available for telephonic confirmation of the certificate by the Passport Authority.
- Must be applied for immediately so that we can apply for visas, etc.
- In the presence of this document other formalities can be complied even within a day or two.
- Two sets of application for passport are enclosed herewith.
- Application is to be completed in duplicate and submitted to the Regional Passport Officer with a fee of Rs. 15/- through persons mentioned in the application (see mark 3) or through Air India Office at Lucknow. For later case an application form (cyclostyled) is also enclosed. It may be handed over to Shri Burman of Air India, Lucknow, giving reference of Shri J.S. Nagpat of

Air India Delhi. He will follow the papers and get the passport. In case of a difficulty we may write to him.

– In reply to Q. No. 22, please state "All countries including........ (countries to be visited specifically)."

– Application should be accompanied by three passport size photographs, one being certified on the back by a First Class Magistrate or a Gazetted Officer not below the rank of a Deputy Secretary.

(2) **International Health Certificate**

– Is another requirement.

– Inoculation is valid for six months and three years for smallpox and cholera respectively.

– Must have before seven days from the date of departure.

– The certificate can be issued by anyone authorised for the purpose in India. Usually Health Officer of a Municipal Board, etc., has such an authority. It can be arranged from New Delhi Municipal Committee with the consultation of Shri Subhash Chandra.

(3) **Return Ticket**

– Is a must to substantiate the intention of return to India.

(4) **Visas**

– Is another must after passport.

– It is to be obtained in Delhi.

– For it we have to apply to each embassy after obtaining the passport.

– Valid for three months (each country).

– Return ticket and passport is to be shown.

– Literature for guidance can also be had from embassies.

– Declaration of support during the stay in the particular country applying for visa is also required.

– Passport size photographs are also required, one/two copies for each country.

– Should have about two dozen passport size photographs.

– Period of stay in each country is also to be mentioned.

(5) **Fare**

– Can be determined only after the finalisation of the route of journey.

– Approximate rate for the whole world tour is Rs. 11000/- (plus 10% tax) both ways.

– Approximate fare for the following route is Rs. 4,200/- (one way): Tehran, Cairo, Rome, Frankfurt, Paris, London, New York.

– Visiting of countries falling on the above route does not alter the fare.

– A rebate varying from 5% to 15% can be had from a travel agent through a known person (we have one) over the above official rate.

– Exact amount of fare can be determined on receipt of the exact route of travel and the time and date of arrival and departure after due rebate is allowed.

– While returning back via Hong Kong fare is slightly less.

– Fare from Lucknow or Delhi is the same.

Pujya Babuji! Please forgive me for the delay.

Pray for your everlasting divine blessings.

Yours affectionately,
Jai Prakash Khanduri

## Extract from the *Pioneer* dated 26th November 1971

## Harassment of Indians Entering UK

### Government considering move for retaliation.

New Delhi. November 25th— The deputy External Affairs Minister, Mr. Surendra Pal Singh, assured the Rajya Sabha today that the Government was taking serious note of the harassment caused to the Indian citizens entering United Kingdom and was thinking of doing something in retaliation.

"A stage has reached when we cannot avoid this question and something will have to be done in retaliation," he said, while replying to a calling attention notice on the subject tabled by Mr. C.D. Pandey and a few others.

The Minister told Mr. Chitta Basu (FB) that while it was the sovereign right of British Government to make laws restricting the entry of anyone, what India was interested to secure was that there should be no discrimination between the citizens of Commonwealth countries.

Under British regulations, he said, the Commonwealth citizens who entered Britain for limited period would not require visa or a special entry permit, however, the British High Commission had been advising intending visitors to apply for an entry certificate before leaving India in their own interest. Their main intention was to restrict the entry of immigrants only.

**Madras**
**11th December 1971**

Beloved Master,

I received your registered letter of 27th November with enclosures but there has been delay in replying because I had to go once again to Madurai and Virudhunagar, and on return I had to go to Cuddapah and returned only a few days back. Thereafter I have been unwell a few days — so this delay which kindly excuse.

1) Mr. Rakotondrainibe — I have replied to his letter as per copy enclosed and also given Provisional Permission on your behalf yesterday, 10th December 1971. Please write to him and advise him to commence the work. The certificate may also be sent to him.

2) Regarding your UK/USA tour — difficulties are many but not insurmountable. The health certificates can be obtained here at Madras after taking the vaccination and injections here itself when you come in February 1972.

Smallpox vaccination is valid for 3 years. Cholera inoculation is valid only for six months. Yellow fever inoculation is valid for **10 years.**

So it is better to take these in February at Madras. For yellow fever generally there is only one centre in each **state**. Madras Haffkine Institute have good quality serum and there will be no adverse reaction. So please decide accordingly.

Regarding exchange please have no anxiety — I have made necessary arrangements. There is no need for you to ask for any help from anyone in this matter.

For passport there will be no problem. But for visa for UK and USA, sponsorship is essential. I shall handle the necessary correspondence from here after you let me know approximately date of departure. Visas have limited validity — and are of several types.

Transit Visas — generally for one week within three months of date of issue.

Entry Visas — generally for one month — three months within six months of date of issue.

Entry Permit UK — Valid three months/six months as requested.

For UK there is no visa but an entry permit has to be obtained.

For West Germany, Denmark, Yugoslavia no visa is necessary.

All this can be discussed and arranged after your passport is issued and I have had an opportunity of meeting you. Indian passport is now issued with validity of **three years** and can be extended for a further period of **three years** only. Thereafter fresh passport has to be applied for and obtained.

3) Re. Mr. M.V. Narasimhan of Salem — he was a man of bad habits, but after joining the Mission he reformed himself completely. I can vouch for this. Every man has a past, and there are few who have nothing to be ashamed of in their past — but if a man can change so much as Mr. Narasimhan did, it is a very remarkable thing. He was a Rakshasha when I first met him, now he has become a human being. It is unfortunate that the teaching of a Swamiji (Shri Gnananada Swami) has attracted him and taken a great hold on him. Their ashram at Tirukkoilur is only 60 miles from Salem and so Mr. Narasimhan is able to have frequent and long contact with the Swami. I shall ask him one final question whether he is willing to continue with us sincerely or not and then

write to you my final opinion. You once told me Salem centre was developing too fast, and said you would withdraw some power from the base of that centre. Perhaps too much was withdrawn leading to non-activity of that centre. I request you to look into this.

4) I have taken note of new preceptors in the USA and will correspond with them.

I await reply to some questions in my letter of 22nd November and 25th November.

Pranams.

Affectionately yours,
Parthasarathi

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**No. C-205/SRCM** **Shahjahanpur**
**13th December 1971**

My dear Parthasarathi,

Received your affectionate letter of 25th November 1971. I am now replying to it. I believe you have received my registered letter also together with the copies of the letters and other things. I have applied for the passport on the 6th December 1971 after completing all the formalities. I have entered therein to visit practically all the countries including countries where I wish to go. I have applied for a few more countries, for instance, Greenland and Yugoslavia. The countries I have mentioned therein are Egypt, Italy, Switzerland, Holland, West Germany, Denmark, USA, UK and France. I don't think there is any work in Belgium. Now your further advice in this respect is needed. I believe you might have written to the preceptors abroad for taking permission from their governments to call myself and yourself. You wrote to me that we will find difficulty in obtaining visa for entry into UK and USA. You have mentioned in your letter that Mr. Davies has to file an affidavit that I and yourself are being called by him and he will bear the local expenses as long as we are there.

In America, I have given provisional permission to Dr. Rajendra Pal Singh. You may write to him if you have not written yet to do the needful there for our entry. Mind that the preceptors must write not only to call me but also yourself there. I am trying to go in April along with you, but it appears a little difficult on account of the time to be taken in obtaining visas. Anyhow we should start in the month of May, though I do wish to go in April 1972 as planned originally.

I think I will have to apply for foreign exchange after getting the visas. Please tell me if I have to do it. Have I to apply for exchange for myself here and yourself at Madras. About the exchange I have said a few things to Miss Vibe and Mr. Ole. They will discuss the same with you. They are also coming here to attend the Utsava and you will also be here at that time and so the whole matter in this regard will be finalised then.

Your father's condition is good. Higher approach is there and submission also. So, when he transmits, the thing works but grossness I do not want in any man's system. I, therefore, had written to you to clean it. He is mostly cleaned but some spots in the *pind pradesh* are there. *Brahmand mandal* requires your attention now for cleaning.

While you were taking sitting from your father and you said two figures were sitting on your side, your father was mistaken to think them as Birthe and Lucy. Sometimes hungry souls come when transmission is going on, or evil souls, if they want to tease some man of power, they sit during transmission to extract power from the teacher. It is rather difficult to know whether the souls are hungry for spirituality or they have some bad motive behind it. It can be known if a little attention is paid and I generally throw them back if I feel that they have bad motives. Now they have adopted another means. Often they come to me, touch the feet and go away, because they know that they may not be welcome. It is of course our duty to help such hungry souls. My experience in this regard has made my attitude a little strict. It is not that the souls of this world only may come to us, but sometimes the souls from the higher world also come for the purpose. Well, in such cases, I do not refuse. The living persons cannot be present except those who are of higher attainments spiritually, with higher knowledge about it.

Now in your case, since *annamaya kosh* has been broken, you have developed this power of taking out the *sooksham* body. You have developed miracles also, but if you ask me how to do it, that I do not know.

I had probably written to you that I want to prepare you for the work of the West specially. I started my working and have been preparing you for that for the last about one and a half months. So, that is the preparation for that thing which I want to do. Still you will be feeling some thing.

It is given in the Sufi literature that the point 5th is under the feet of Mohammad, i.e., he had command over it. When I say this fact to anybody I tell them that this is Sufi's version and Sufis also said that Christ was the master of 2nd point. The Mohammedans acknowledged so many prophets of other religions except Hinduism. The *kantha chakra* is not of so much importance according to my view. It is the *sthan* of *maya* as my Master said. It is symbolised as *durga chakra bhedan* or *sthan of durga*. But I do not agree with all these details given in Tantric texts. For the Christ, I want to add a little more that he has the condition of the 2nd point in him. After that he had no knowledge. I believe that was a natural gift. When I awoke to my present state by the grace of the Master, Christ appeared to me saying that I should work in Christianity and he wants the same thing from me now. A few other saints also did it.

The points are the centres having peculiar energy and the rings are something superior to the points. It is very difficult to explain it. I have, therefore, just touched it without much clarity.

I had asked you in my previous letter about the condition of Bahu. I could not do much service in her case, still I require to know about her condition.

Since the war has been thrust upon us, I have begun to feel myself as a soldier in my quiet state.

Love to children.

Yours affectionately,

Ram Chandra

P.S. I am sending 25 copies of certificates of provisional permission for use there when I come. You may get a few copies of the same typed out for taking acknowledgements.

R C

Address

Dr. Rajendra Pal Singh (Dr. R.P. Singh)
3501, Toledo Terrace
Apt. B.1, Hyattsville Md.
Zip code 20783 USA

**Telegram**

**To: P. Rajagopalachari** **17th December 1971**

ACKNOWLEDGE COMPLIANCE REGISTERED LETTER

RAM CHANDRA

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**Express Telegram**

To: SAHAJ MARG, SHAHJAHANPUR

YOURTEL REGISTERED LETTER REPLIED ON 11TH CONFIRM RECEIPT PRANAMS

PARTHASARATHI

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**Madras**

**18th December 1971**

Revered Master,

I received the letter dated 13th December sent through Vibe. Thank you. I also received your telegram yesterday night from which I understand you have not received my letter of 11th in which I think I have replied in substantial detail to your registered letter. I do hope you have received it by this time. I have sent you a telegram this morning reading as under:-

YOURTEL REGISTERED LETTER REPLIED ON 11TH CONFIRM RECEIPT PRANAMS

Letters have been addressed to all overseas preceptors and copies of the correspondence are attached for your file. All that is necessary will be done by us at Madras and you need not worry at all about any matter connected with your foreign trip, except to obtain your passport as early as possible. As I had written to you on the 11th, all the health matters can be completed here at Madras very satisfactorily.

With pranams,

Yours affectionately,
Parthasarathi

Enclosure: As above.

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**Madras**
**22nd December 1971**

Revered Master,

After discussing with the travelling agents today, it has been discovered that letters of invitation from abroad must be from the organisation as such, and not from individuals, and therefore I have sent revised drafts as per copy enclosed to all our overseas' preceptors authorising them to print an official letterhead, if necessary. I trust this will meet with your approval.

Since you have not been abroad during the past three years, in your case there will be no difficulty for P. Form, and you will also be granted automatically foreign exchange of $100/-. In my case no exchange will be released since I have been abroad in the past three year period.

I have also come to know from sources close to the Reserve Bank that no exchange is released to any representative of any religious or spiritual organisation, and in fact recently quite a number of people have gone from Shri Ramakrishna Mission as also from the Theosophical Society, and in all cases it has been by invitation from abroad where expenses have been met by overseas' centres, but tickets were allowed to be bought in India on payment of Indian rupees. So I do not think there will be any possibility of getting any further exchange above $100/- in addition to the £3/- which every traveller abroad is given at the airport at the time of embarkation. I shall keep you posted with developments from day to day.

Pranams.

Yours affectionately,
Parthasarathi

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**No.C-253/SRCM** **Shahjahanpur**
**23rd December 1971**

My dear Parthasarathi,

Received the reply of my letter referred to in the telegram, and also the letter with copies of letters sent to preceptors abroad.

I came to know through the letter of Chi. Umesh's wife that he again began to spit blood and has grown weak and peevish. Mr. R.V. Raghavan, on my request, took him to the doctor who had taken so many tests of Chi. Umesh and prescribed medicine which he is taking. He feels some pain in the stomach also. It has perplexed me very much. I do not know what to do in his case and where to take him again for examination. My son Prakash tells me to take him to the Medical Research Institute at Delhi. I have written to Mr. R.V. Raghavan yesterday to kindly take him to the doctor for treatment and re-examinations if necessary. Please see Mr. R.V. Raghavan in this respect and, in consultation with him, please write to me what further action be taken in his case. You are there in my place, so I hand over this task to you. The best treatment available should be given to him. If you require money for the purpose please write to me, or if there be immediate need, you may spend and I will send it to you.

Vira Raghavan is also going on leave for two months. He will also join the function here at Shahjahanpur with his family.

The father-in-law of Umesh is so perplexed that he has very meekly written to me:

"You have helped so many sick persons and still you are always thinking in terms of removing the pain and uneasiness of those who care to remember you in agony. But I do not know why the request of Chi. Umesh has not reached you so far... In case he has made some mistakes which have prompted a silence, I feel he should be pardoned and given an all-out help to remove the malady."

This letter has moved me much and I request you to pray for his recovery soon. I wish and pray that Chi. Umesh may be all right before our start to the West. It is all possible. Only God's Grace is needed which can be invoked by prayers.

Chi. Narayana has written to me that Mrs. Grace Kimball of Lakewood, Ohio (USA), is coming to India for one month. She will be visiting Madras, Tirupathi, Bangalore and so on, in her tour. She will also come to Shahjahanpur for ten days. She is expected to reach Madras near about 10th February. I want to be with you in the end of the first week of February 1972 for inoculation, etc. I think I must write to Chi. Narayana that I cannot change my programme. She may meet me in

Madras first. Afterwards she can come to Shahjahanpur if I am free from the work in hand.

Expecting all of you in Utsava, which lasts from 6:30 a.m. on 20th to 7:30 a.m. on 22nd January 1972, with blessings to all of you,

Yours affectionately,
Ram Chandra

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**Madras**
**27th December 1971**

Revered Master,

I am in receipt of your personal letter dated 23rd. I had a long discussion with Umesh on Saturday evening, i.e., day before yesterday, and thereafter a further discussion with Shri R. Vira Raghavan yesterday morning. Umesh has not had any trouble for the past 15 days. I have the feeling that he must control his diet in a more effective way. Perhaps you could kindly advise him on this. Shri Vira Raghavan told me that of the three medicines prescribed by one of the very best doctors who was consulted on this matter Umesh had, without consulting anybody, stopped one particular drug which is an anti-haemorrhage drug. Shri Vira Raghavan has requested him to start again. Shri Vira Raghavan is also examining the case homeopathically and said he would himself undertake a treatment because Umesh has preferred a homeopathic treatment. According to Shri Vira Raghavan, Umesh told him that he has a lot of worries which he is waiting to put before you in February, and which according to him nobody else could solve. We are all somewhat sorry that Umesh does not take us into confidence in these matters, because whatever be the limitations — and there are many — we can still try to help him by your grace. Nor does he seem to approach you directly for assistance, but seems to go through other people. It is better that he should open his mind to some of us here who are all his well-wishers in every sense. Please advise him in this regard.

If you consider it necessary, father will be willing to take him to Dr. Umpathy Mudaliar who is undoubtedly the best homeopath in Madras, I await your advice in this connection. But if he is consulted, his treatment must be followed meticulously. We are all praying for Umesh's quick recovery. Personally I can assure you that this is not any serious matter to worry about and would appear to be only a slight disturbance of the liver and spleen which can be easily set right. A number of x-rays have been taken and organically there is nothing wrong. We all feel that a reasonable degree of control on diet and adherence to medical regimen should set him right within a month. Please do not worry about Umesh.

Mr. Bjorn is going to Bombay on the 30th to meet his wife who is arriving on the 2nd, and from there they are both going to Shahjahanpur to be with you till Basant Utsav, I expect on the 7th, but Bjorn will confirm the date direct to you. The other three viz. Thomas, Vibe and Ole will leave Madras on the 15th and arrive Shahjahanpur on the 18th to attend the Utsav. We are glad to hear Mrs. Grace Kimball will come to have your darshan.

Incidentally, some of my questions in my two earlier letters remain unanswered by you. I request a detailed reply.

Pranams.

Affectionately yours,

Parthasarathi

# 1972

# 1972

**Madras**

**6th January 1972**

Beloved Master,

I hope you are well. I have been again on one week tour of Madurai, Virudhunagar, Coimbatore, Bhavanisagar (where our paper mill is located), Mysore and Bangalore — and returned on Tuesday 4th evening to find my father ill in bed. I left on Wednesday last, and he seems to have fallen ill within two days — he had high fever up to 104° and when the fever subsided the old giddiness came back, and he has passed through a crisis on the night of 2nd January. Thereafter he improved sufficiently to take a bath yesterday, but again today and last night he has become unwell. He has a bad cough, racking, hollow and continuous, which makes him very weak. Today he also has mild temperature. Yesterday he went to Dr. Umapathy Mudaliar — the doctor told him that the nervous plexus and circulatory plexus are too close to each other and reacting on each other and so there is cough, sleeplessness and some circulatory disturbance. Master, we are all worried about him and pray to you to grant him health and long life.

Bari Bahu Sulochana is afraid of being alone with him in my absence. Father also seems to have some misgiving about my going to Shahjahanpur for Basant. I can come only if my father is completely normal — I pray for this as I long to see you and seek the comfort and reassurance of your Divine Presence.

All of us, including the Danes, are ill in some degree — cough, cold, and mild fever. But we will all be well in the next few days.

I had written a letter to you last week before I left on tour, re: Chi. Umesh. I hope you have received it — I await your further instructions.

I look forward to seeing you at Basant Utsav — Love from all.

Pranams. Yours affectionately,

Parthasarathi

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**TELEGRAM**

**To: P. Rajagopalachari** **7th January 1972**

INTIMATE FATHER'S CONDITION UMAPATHI'S TREATMENT FOR UMESH PREFERRED

RAM CHANDRA

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**TELEGRAM**

**To: Sahajmarg, Shahjahanpur** **8th January 1972**

FATHER WEAK AND BEDRIDDEN LAST TEN DAYS SEVERE CHEST CONGESTION COUGH AND MILD FEVER STOP ARRANGING UMAPATHY TREATMENT FOR UMESH EARLIEST PRANAMS

PARTHASARATHI

**Madras**
**10th January 1972**

Revered Master,

Thank you for your kind telegram to which I sent a reply immediately on Saturday. Since then father's condition has improved though his chest congestion and cough still persists. With your grace he should be normal in the next three to four days.

I am planning to leave for Delhi on the 18th night with two of my friends viz., Mr. B. Ramachandran of Virudhunagar and Mr. T.K. Narasimhan of Madras. Mr. R. Swaminathan will be in Delhi also and perhaps Mr. A.N. Ray of Calcutta too. The five of us propose coming to Shahjahanpur by the afternoon of the 20th to participate in the auspicious function. We will all be travelling by air up to Delhi and then by car to Shahjahanpur.

Looking forward to have your darshan soon.

Pranams, Yours affectionately,
Parthasarathi

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**No. P/89/268/SRCM** **Shahjahanpur**
**11th January 1972**

To: All Preceptors of the Mission

I find that when abhyasis come to me at Shahjahanpur there is generally much cleaning necessary, and this imposes a great burden and strain on me, since I have to devote sufficient time to clean the abhyasi before I can start the real spiritual work for which he has come. There are some reasons for this, which I would like to put before all of you:-

1. The preceptors generally think that they cannot read the abhyasi's condition. I have repeatedly stated that the power of reading is easily developed by practice, for, reading is impossible if the preceptor begins with the thought that he cannot read the condition. What is necessary to be done is to commence transmission, and after a few minutes to concentrate on the abhyasi's condition, with a firm will that the condition will be revealed. If this is done, the condition can be easily read.

2. Sincerity and interest for the work on the part of the preceptor is necessary. The real method is, when you transmit you should concentrate on what you observe in the abhyasi. Generally, grossness is mostly found in the *pind pradesh*, and sometimes it is of a very hard nature. The method is first of all to transmit for about five minutes and then concentrate over the condition. Your own heart will give the clue to the nature of grossness. There will also be some sort of satisfaction in your heart that you have come to the proper result. While you close your eyes for the sake of seeing the condition of man, the process of finding out his condition naturally commences, resting on it with concentration. Concentration is the instrument for knowing a thing, i.e., for revelation. It has no purpose with God.

3. Cleaning of the abhyasi is the most important work of the preceptor, but it is done as a mere formality without applying the force of will. This really means that mere motion of cleaning is gone through which does not serve the purpose. At least 10 to 15 minutes should be devoted to cleaning. More attention and time are needed in certain cases.

4. Sacrifices on the part of the preceptor are necessary, and at the same time its acceptance on the part of the abhyasi is also necessary. Preceptors must treat the

Mission and its work as their own, and do it as such. If the spirit of dedication is created, the work will be easy.

5. Preceptors must strive to set an example in their personal behaviour to all abhyasis. It is advisable for preceptors to abstain from flippant and unnecessary activities. They should try to utilise every minute of their life for their own improvement and betterment of others. Revered Lalaji Saheb used to say that even a moment of time should not be wasted, and it was his practice throughout his life.

I have prepared so many preceptors for the work not merely to ease my work but also with the idea that it will benefit others. The preceptors must do their work along with their own improvement which is also the chief idea. If I may be set apart for the higher service, for instance, transformation and moving to the real realm of God, that must be considered as simple division of work. I do not mean that preceptors are free from this work. In fact all that Master does is the preceptor's work.

I earnestly request all of you to consider these points and apply them in your work for the benefit of mankind and of yourselves.

Ram Chandra
President

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**No. C/298/SRCM** **Shahjahanpur**
**12th January 1972**

My dear Parthasarathi,

Received your telegram. I believe your father must be feeling well now. May he improve health.

We are not getting good coffee here in Shahjahanpur. So please arrange to send 3 (three) kg. of coffee from there. Cost will be paid here.

With blessings to all of you,

Yours affectionately,
Ram Chandra

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**17th January 1972**

Revered Master,

I attach hereto one demand draft No. 006755/10 of date, drawn in your favour on The Allahabad Bank, Shahjahanpur, for Rs.1,000/- which kindly acknowledge.

Pranams,

Yours affectionately,
Parthasarathi

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**Hotel Broadway, New Delhi**
**26th January 1972**

Beloved Master,

I had so much bliss in your company — and after I left you at 10 a.m. on Sunday, I was in a state of *nasha* divine intoxication, from 11 a.m. to 3 p.m. — it was as if I was in another world really — though conscious of this world in some fashion. I wanted to write this to you.

Beloved Master, we are leaving for Madras at 4 p.m. this afternoon by air. I eagerly await your visit to Madras. We visited Shri Vira Raghavan yesterday evening. He is generally better but has been having hiccough for last two days due to sudden increase of blood urea. He was receiving treatment for it. He anxiously looks for your darshan when you pass through Delhi. He is likely to be discharged on 7th February 1972 and then go to his cousin at RK Puram — Shri Sarangarajan.

Please bring with you the invitation letter issued in my favour by Mr. Poray.

With love and pranams,

Parthasarathi

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**No. C/312/SRCM** **Shahjahanpur**

**30th January 1972**

My dear Parthasarathi,

I am starting from Delhi to Madras by plane reaching there at 15:20 p.m. I have given you that time according to the aeroplane time table I have this time. The plane starts at 12:20 from Delhi. Mrs Grace Kimball is reaching Madras on 13th February at 1:05 p.m. I shall receive her at airport.

She has sent me the affidavit for our entry into USA duly filled in and certified. She has also informed the embassy. I believe that I shall get visa by showing these papers to the embassy. She has also written to me to use her husband's name if we find any difficulty. I shall bring all these papers for your perusal.

Love to children.

Yours affectionately,

Ram Chandra

**(Copy of letter of Mr. G.C. Athanassoulis, International Hall, Brunswick Square, London W.C.1.)**

**23rd January 1972**

Dear Master,

I hope that you received Mrs. Vera Davies's letter in which she was referring to me.

I hope that you will accept me as one of your disciples, and I thank you for that.

My nationality is Greek and I am 29 years old. My profession is Civil Engineer and Computer Scientist.

In spite of my occupation with the applied sciences from an early age, I was concerned with philosophical problems and questions. I was trying to understand the real meaning of life, whether the creation of the universe and its complexities serves a purpose and also to find a path for a spiritualisation of myself.

I have read a lot of theories and approaches which gave me some answers or improved my character, but on the whole I can feel that still I have along way to go.

By joining your mission I expect to find the way of spiritualisation and also to find the answers in some of the fundamental questions concerning our existence and the world around us.

Once again I would like to express my respect and gratitude to you.

Yours sincerely,

G.S. Athanassoulis

**No. C/320/SRCM** **Shahjahanpur**
**1st February 1972**

My dear G.S. Athanassoulis,

Received your affectionate letter. I am happy that you have started the practice. I am very much certain that you will know the efficacy of the system shortly. If you have accepted our services that means you are with us.

I may not prove myself to be the best master but your experience will accept me as the best servant. You have got so many questions and they will all be solved by your practice for some time.

Life really is the awakening state of Being. It is meaningful. You have only to search the life in life. And this quest takes you to the life — the cause of all these lives. The real meaning of life means to have a quest of the higher life that is life in life.

I am taking up very shortly the subject, "Universe and its complexities." From the highest force or Centre energy started when the time for creation matured. You may call it either highest force, the Centre, God or X. Energy when showered — for the sake of creation — creation started. When it came down, mind developed which came in the share of man. Thinking started and the people began to think right or wrong effecting each other. These were the causes of all the complexities good and bad — troublesome and irksome. So complexities are our own creation. It is our duty to keep the world as good as it was in the beginning.

The spirituality goes forward to correct all these things created by the mind — whether these may be complexities or intricacies or roughness. So man also becomes useful for the world. The people also say why God created such a world in which troubles and miseries are common. God is not responsible for it. It is our own creation.

Mrs. Vera Davies is a great help to you in your spiritual pursuit. I am also coming to London starting probably in the last week of April 1972. You will know my arrival from sister Vera Davies.

With blessings,

Yours sincerely,
Ram Chandra

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**10, Fitzjohn's Ave.,**
**London, N.W.3**
**7th January 1972**

Dear Master,

On a recent visit to India, I met one of your disciples who was on his way to visit you at your home. He told me a lot about your method of meditation, and as I decided to return to London at the outbreak of war in India, he kindly obtained the address of the preceptor here in England, so that I could learn more of the system and if I found it acceptable, begin meditations according to methods. I telephoned Mrs. Vera Davies on my arrival back here, and after discussions, I made an appointment with her for my first meditation, which took place yesterday evening with the first yogic transmission. I had never formally meditated before and the results of the meditation, which lasted about 30 minutes, were for me astounding. I shall describe the meditation as I recall it. I was asked to meditate on the heart, which I found possible with fair ease, seeing the heart as an entity, in a grey white light. After a while, I felt a series of vibrations which went through my body in a finite way, very much like a sort of resonance. This stopped, and a while later, the light at my chest began to explode in a very gentle way into the heart cavity, changing its texture into a series of particles of predominantly red and yellow and white colours. After filling the heart it began to seep into the left and then the right part of my body, and filling it with a sort of warmth and sympathy, until it reached my head. This stayed with me for the rest of the meditation until nearly end, when my mind suddenly seemed to start moving to the back of my head into a black void, with my body following. This frightened me a little as I thought I was going into a trance of sorts, and was no longer thinking in the normal sense. I reversed and stopped the process with a little difficulty I thought. Having done so, a little while later the same thing happened again, except that this time I had the feeling that I could not halt it, and at this point Mrs. Davies ceased the meditation. As a result of this, I had the feeling that she was aware of what had happened, and that she had perhaps induced the states that I had experienced. I thought about what had occurred for a while, and later contacted her to tell her what I had experienced, and that I wished to discontinue meditation. We had a talk, and decided that it would be good and beneficial to write to you for your comments. The result is this letter, and that I am to discontinue meditations with her until I feel ready to resume them. I am very independent with my philosophies and would like to ask you certain questions over and above that which I have already asked, if you do not take them amiss. They are as follows:-

1. I am not one for formal religion in any way. I rely only on myself and my feelings and intuition, and hence group meditations, even with one person other than a man

that I feel to be of the highest spiritual quality, like your Holiness, I find unattractive. And hence the dependence of my spirituality on a preceptor, other than for the barest essential transmissions, does not fit for me. I would wish to regard the preceptor not as a link between myself and the Master, but only as a consultant in place of you. Is that possible and what are the yardsticks for determining how much and when one needs the preceptor? Mrs. Davies suggested a joint meditation of about once a week. That to me represents much too large a dependence. I would like to stress that the ideas I have presented here are in no way personal, either to your system or Mrs. Davies, of whom I have a high regard.

2. Is it possible to follow your system without the formalities of your prayer, and ten commandments. I take the latter as universal truths anyway, and the prayer as putting me into some sort of formal system, to which I am opposed in principle.

3. Although we have never met, I feel the highest regard for you. If and when you come to London, what would your comment be if I decided that I did not wish to meet you personally?

4. I hope very much that you do not take it amiss of me writing to you in this frank fashion, but before I feel I can commit myself to your system, I would like to get a feel of your expectations of me, and of how closely your attitudes and my attitudes are compatible. You see, I am not involved with any religion at present, and have pretty well made up my mind that I shall, under guidance, go my own way. I will not concern myself with previous lives, past lives astronomy, the occult or any such thing in any detail at all, as I feel the only relevant thing is doing right and feeling good and right here and now. It is for this reason alone that I wish to pursue meditation, as I

think I will be able to attain inner calm and a clear mind and a proper view of reality through it. I do not have any desire to read any literature on the subject either, expect such works as the Gita and Upanishads etc., which I consider written with great beauty.

I look forward to hearing your reply to my questions and comments on my letter. If you consider me to be with the wrong Master, I would appreciate guidance you feel it necessary to give me in this respect.

Yours sincerely
Ron Mendelsohn

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**N0. C/321/SRCM** **Shahjahanpur**
**2nd February 1972**

My dear Ron Mendelsohn,

Received your kind letter dated 7th January 1972. As a spiritual man I must congratulate you of what you have observed during meditation. Sister Vera Davies also deserves the praise.

You are really a very sensitive man and admirer of philosophy. I want heart like Indians and mind like Europeans. Had it been the case with me in the beginning, I would have jumped into the condition you had during meditation, without minding the result. There is no danger in the system. Everything comes for our betterment, when we are mostly attached with the Reality, then we get the major share. Regulation of all the faculties is needed.

Sahaj Marg system is a way of life and not the religion. It teaches us how to use the faculties in the proper way. My idea is that proper use of faculties is saintliness and that you can only have when the mind is pure and well-balanced. I do not want to interfere with your independence but it is to be regulated. Regulation of mind is the duty of the teacher and because of this very purpose the taught comes to him. Of course, self-effort is the best and it is needed in the abhyasi. But if somehow we get the help of anybody who can put the mind in proper order — wisdom warrants to have such a man for our benefit.

Now I am coming to your questions. It is such an excellent letter that I enjoy as much as I read. Now about the religion — as you have asked, I want to disclose myself freely to you because here I find a man co-operating with my ideas. The basis of all the religions of the world is temptation and fear — temptation for Paradise and fear from Hell. Now in spirituality these things are out of place. I have written somewhere, when religion ends spirituality begins. While writing I want to embrace you when I think of such a beautiful letter. Preceptors are the arteries of the Mission connected with the heart.

Really speaking prayer is begging and meditation is having something. Meditation is necessary for building the mind, intellect and wisdom in proper order. When we follow anything we try to make all the factors favourable to us.

If one does the meditation he will begin to follow the Ten Commandments unknowingly.

Compulsion is itself a bondage because in that case freedom departs. But to bring up the freedom some bondage is necessary and so there are rules of conduct. Real freedom is actual freedom from freedom. Poison kills a man but also removes the disease if the dose is proper. Excuse me, this is something other than what you wanted me to explain in your letter.

So many people come to see me but none sees me. They are equal to that as if they have not come to me. You please tell me what should be my reaction in that case.

Previous lives, past lives and astronomy are but the off-shoots of the Knowledge. Reality is far behind. These things produce a sort of ripple in the calm water. So you are right to divorce them.

I have not read much except Gita and Upanishads and a few others just to pass away the time. "Books do not help us in realisation. When the realisation is achieved books are useless."

With your permission I would like to add that you are no doubt a free thinker. I am also a bit. It is up to you to decide how closely your attitudes and my attitudes are compatible.

I shall be in Madras on 11th February 1972 and will stay there the whole of the month. If you want to write me anything I am giving my address below:

c/o P. Rajagopalachari
"Gayathri", 11/E - North Street
Shri Ram Nagar
Madras -18.

With kind regards,

Yours sincerely,
Ram Chandra

**21st February 1972**

To: ALL PRECEPTORS IN-CHARGE OF CENTRES

Pursuant to the meeting of the Working Committee held at the headquarters of the Mission on the 21st January 1972, the following matters are brought before you for your consideration and necessary action in each case.

I. The President has been pleased to set up an Organisational Sub-Committee to provide guidance and instruction on all matters relating to the organisation of the Mission. At the Working Committee meeting the report of the Organisational Sub-Committee, as also the Sub-Committee's recommendations for appointment of State Organisers, were considered and the following persons are appointed as State Organisers:-

| | |
|---|---|
| (1) Shri Uma Shankar Arya | Uttar Pradesh |
| (2) Shri Dahyabhai B. Patel | Assam |
| (3) Shri B.D. Mahajan | Delhi & Haryana |
| (4) Shri H. Joga Rao | Andhra Pradesh |

State Organisers for other states will be appointed in due course. State Organisers in the four southern states of India will report direct to the Secretary, Shri P. Rajagopalachari at Madras, while the State Organisers in the other states of India will report direct to the Joint Secretary, Shri J.R.K. Raizada at Shahjahanpur.

It has been decided that Shri Raghavendra Rao, Raichur, will, till the appointment of a State Organiser is finalised, co-ordinate all activities of the Mission in the state of Mysore.

## II. Accounts

It is regretted that in spite of the Secretary's requests in the past, as also the resolution of the Working Committee at its annual meetings, many centres are still not submitting their annual returns and reports. This seriously interferes with the finalisation of annual accounts at the level of headquarters, and in fact such accounts cannot be complete without individual account statements from all centres.

The preceptors in-charge of each centre may kindly note that in future the annual statement of accounts must reach headquarters by the 31st of October each year.

The attention of the following centres, who have not submitted accounts for the year 1971, is particularly drawn in this matter:-

(a) Kanth
(b) Bahraich
(c) Sedam
(d) Lakhimpur Kheri
(e) Bidar
(f) Narayanpur

## III. Grand Master's Centenary Celebrations

The Centenary year has commenced on Basant Panchami day 1972. It is proposed to celebrate the Centenary year as follows:-

(a) Each centre will hold one or more special public meetings in consultation with the Secretary/Joint Secretary. The programme will be approved and finalised in such a way that throughout the year there is a celebration at some centre or the other. All centres are requested to forward their proposed programme in this connection immediately to the Secretary/Joint Secretary. Wherever the State Organisers have already been appointed they may be consulted before referring the matter to the Secretary/Joint Secretary.

(b) On Basant Panchami day 1973, the 101st Birthday of the Grand Master, Samarth Guru Shri Ram Chandraji of Fatehgarh (U.P.) will be celebrated, and will be commemorated by

(i) publication of a special 'Centenary Souvenir' to be released on that day. The souvenir will include articles by eminent personalities and preceptors in India and abroad. The co-operation of preceptors and members of the Mission is requested in collecting advertisements to be released in the Souvenir referred to above.

A special communication will follow in due course giving details together with advertising rates and forms for reservation of space. The souvenir will be available to members of the Mission at a price that will be indicated in due course.

(ii) A special spiritual diary will be brought out for release on the Basant Panchami day 1973. It is expected to be priced at Rs. 10/- per copy and the final price will be notified later. It is hoped that every member of the Mission will acquire a copy of this for personal use.

## IV. Construction of Headquarters Ashram Building

The plans and layout approved for the above involve a total cost of Rs. 10 Lakhs. The construction of the meditation hall alone will cost Rs. 3 lakhs. Recommendation has been made to the President that notwithstanding the fact that adequate funds are not available with the Mission, construction should be begun, while simultaneously collecting funds for this purpose.

The co-operation of all preceptors of the Mission is requested in this connection, since further donations are urgently needed for this purpose.

## V. Publications

With immediate effect all centres will forward their publication programme through the State Organiser where such an organiser has been appointed. Where there are no organisers, the centres in South India will forward the publication programme to the Secretary at Madras and other States to the Joint Secretary at Shahjahanpur. The State Organiser is empowered to scrutinise all publication programmes referred to him and decide on their merit for publication. The State Organisers will forward only such manuscripts as they consider fit for publication to the Secretary/Joint Secretary for consideration. This decision covers all printed matter including casual leaflets and booklets and major publications in any language.

## VI. General Instructions to Preceptors In-Charge of Centres

(1) Preceptors must endeavour to inculcate in the abhyasis a sense of belonging to the Mission.

(2) Preceptors must endeavour to persuade members to actively participate in, and generously support, all the activities of the Mission.

(3) Preceptors must organise the work of the Mission at the level of the respective centres in close co-ordination with the State Organisers to be appointed.

(4) Each centre may declare its capacity to regularly contribute to headquarters by specifying the minimum annual amount to enable headquarters to make budgetary

provisions for appropriate annual expenditure. Centres, apart from being self-sufficient should contribute to headquarters' requirements also.

(5) Headquarters and all centres must maintain inward letter registers which will show the details of letters received and have a separate column indicating the date on which it was replied to. Proper office procedures must be evolved at all centres.

### VII. Visit to Head Quarters

A decision was taken, and made known to all, that no visitors will be expected at Shahjahanpur between the 10th and 20th of each month, so as to permit Revered Master to have much-needed physical rest. It is regretted that preceptors in-charge of centres and members of the Mission have not taken this matter seriously. With immediate effect all visits by abhyasis must be sponsored by the preceptors in-charge of centres. The preceptors in-charge of the centres must clearly understand that no visitor will be allowed between the 10th and 20th of each month. Co-operation of all preceptors in this matter is earnestly solicited.

By Order of the President,
P. Rajagopalachari
Secretary

Copy to all preceptors.

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**Madras**
**10th March 1972**

Revered Master,

We all hope that you had a comfortable journey back to Shahjahanpur. We are happy to hear that much of the visa work has been done. My own papers have been forwarded to the Reserve Bank, Bombay, for grant of P Form and it may take another ten days.

Mrs. Vera Davies has asked for a draft of a leaflet for distribution during your visit. I have sent her a draft, copy of which I enclose herewith for your perusal and amendments, if any.

Pranams and love from all of us,

Yours affectionately,

Enclosure as above

Parthasarathi

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**Shri Ram Chandra Mission**
President:
H.H. Shri Ram Chandraji Maharaj
Preceptor-in-charge:
Mrs. Vera Davies

**London Centre**
19 Marlborough Pl.,
St. John's Wood,
London N.W. 8

### A Short Resume of the Mission and Its Activities

1. **The Master:** Mr. Ram Chandra or as he is better known in India as Shri Ram Chandraji is the Founder-President of the Shri Ram Chandra Mission with Head-quarters at Shahjahanpur in the state of Uttar Pradesh in India. The Master is now 72 years old, and has spent over 50 of them in developing the art of self-perfection under the unique system of Raja Yoga called "Sahaj Marg", which he is now offering to all spiritual aspirants aspiring for liberation and self-realisation.

The Master originally practised this yoga himself under his own Master, Shri Ram Chandraji of Fatehgarh, U.P. India, and later on founded the Mission which now bears his Master's name for offering to the people of the world this unique system of spiritual practice.

The Master is a family man living with his own family, and this emphasises the fact that the system of Yoga offered by him is suited to the common householder of either sex.

2. **The Mission:** The Shri Ram Chandra Mission was founded in the year 1945, and registered as a recognised body under the laws of India with the Master as its Founder-President. The Mission now has over 45 centres in India and 14 centres outside the country. These centres train spiritual aspirants through preceptors, the preceptors being selected spiritual practicants themselves, but who have been specially trained, empowered and permitted to impart spiritual training themselves to others. There are nearly 120 preceptors of the Mission all over the world, most of them naturally being in India itself. The Mission's only activity is spiritual. The Mission publishes books on Sahaj Marg by the Master himself, and the other preceptors of the Mission, as also a spiritual bi-monthly "Sahaj Marg".

3. **The Method:** The method of spiritual training offered by the Mission is a strictly practical method. The basis of spiritual development of man is spiritual practice, and does not or should not require knowledge or study of philosophy or scriptural and religious texts. One of Master's important tenets is that the Ultimate Truth should be available to all irrespective of their race, colour, profession, educational attainments or sex. All are therefore qualified to practise this method who are willing to do so. The method offered by this Mission has certain special features, which are :-

a) None is barred from approaching the Ultimate Reality through this path.

b) The method is a strictly practical one, and therefore requires that the practice be strictly followed if results are to be expected.

c) Trained preceptors are available at all centres of the Mission to impart spiritual training.

d) Spiritual development will automatically mould a person's external behaviour, habits, conditions of living, etc. There are therefore no rigid do's and don'ts, though there are a set of commandments which an aspirant is expected to study, understand and try to put into practice.

e) A unique feature of this method is that the aspirant's spiritual progress is initiated and progressively strengthened by what is known as 'transmission', the transmission being done by the Master or His preceptors. What is transmitted is Master's own yogic spiritual energy, and this therefore enables the student to progress beyond the limits of his own capacity.

The London centre of this Mission has pleasure in informing you that the Master, Shri Ram Chandraji will be in London between the 19th and 25th of May 1972, and will be available at the above address for discussions. Those wishing to contact him, or to associate themselves with the activities of the Mission, are requested to telephone the undersigned for an appointment.

(Vera Davies)

**PERSONAL**

**No C/388/SRCM** **Shahjahanpur**

**13th March 1972**

My dear Parthasarathi,

Received your affectionate letter of 10th March 1972. The paper was well written and needs no amendment.

Mrs. Grace Kimball with her companions had been to Allahabad and Varanasi for three days. Now they have come back today and will start for her country on 16th March 1972 from here. She wanted to record something about the Mission, so she requested Raizada to do it. It was recorded for the sake of publicity in USA. She has also recorded two of my articles.

When I was in Delhi, Dr. Harnam Singh secured a visa for Cairo. For the rest he said that he would apply in the first week of April, because for entry in France two months' time is given, which, if it is applied today, will expire midway in our journey. Dr. Harnam Singh had told me that he will call me by wire if I am wanted there for visa.

During the month of April the examinations of Mr. Sundara's children will be going on and they will feel disturbed if I stay there at that time. So I will stay with Mr. Sethuratnam (146, Jorbagh, New Delhi-3). He has got very affectionate heart for me.

Anything about the visa may be directly referred to Dr. Harnam Singh. I have left all papers including passport and tickets with him. I have told him to take the double entry visa of France and the country referred to by you. He with his wife have begun to develop love for me and the Mission. His nephew is also in England and he will join the Mission when we are there.

The sister of Mr. Mani is in Switzerland. She wants that we may stay there at her house. She should be informed of our arrival when sure date is fixed. Mr. Davies also wrote to me that some of his friends will come to see us in Switzerland. A few months ago Mr. Robert Koch of Germany had written to me that we will get some work in Switzerland also.

I am very anxiously waiting that you get permission from Reserve Bank soon, and you will get, I am sure. You should also try for it as you can.

My Master used to think more of his spiritual descendant, as he said, than his blood descendants, and you richly deserve all this treatment. With this view I have got four sons including yourself. So it becomes your duty also to pray for Umesh that he may enter into the capacity like you and develop proper behaviour. I hope you will find marvellous effect of your prayer.

This night I am sending you to the 4th point. You please note in your diary.

I want that your father may rest for a week and afterwards he should devote an hour or so in enlarging the book *Thus Speaks*. This book was liked by Mrs. Grace Kimball very much saying that America requires such book which gives sufficient information. If you say I may keep a few copies for distribution in America. I fear from luggage.

Miss Spencer Kimball, the daughter of Mrs. Grace Kimball, is so impressed that she wants to live in India, preferably with me. She has given up meat and English diet and she has also changed her name and now she calls herself Peare (as she pronounced for Pyari). She will live with me this time as long as I am here.

I am writing you a few sentences which may be of some use to you during talks.

1. Difference between material and spiritual science:- Going backing the Sun is material science. Going facing the Sun is spiritual science.

2. The developed stage of idea is thought, and the thought, when it crosses its boundary, becomes intuition. The way as to how cross the boundary you can ask when we meet. I presume that you know it already.

Your stenographer has done so much type work of the Mission handed over to him, and often he does it when you need. I, therefore, want to give him a fountain pen worth about Rs. 10/- as reward for his good services. You please give him from the Mission on my behalf.

Love to children.

Yours affectionately,
Ram Chandra

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**Madras**
**17th March 1972**

Beloved Master,

I am grateful to you for your affectionate and loving letter of 13th. My spiritual life under your benevolent and blessed care has been a most blissful and progressive one — and your giving me the status of your fourth son is in a sense, the culmination of a very important stage in it. My beloved and divine father, you alone know how much I love you, and I feel this love growing and growing more and more every day. It is also your grace.

Re: Umesh, I shall do all that is possible for his betterment in all spheres of life and also pray for it. Thank you for sending me to point 4.

I have informed my father of your suggestion to take up the work of enlarging *Thus Speaks* and he will start this as desired by you. We may take about 25 copies for the USA.

I am glad to inform you that Reserve Bank have granted "P" form for my travel abroad. I will take the ticket in first week of April after taking most of the visas — the last one will be British entry permit which will be issued here only after ticket is purchased.

We are all happy to note that Mrs. Grace Kimball has gone back so happy. Her daughter Spencer (Peare) is a good girl and will do good work for the Mission and her Master in the USA.

I think it will be a good idea to spend three days at London with Mrs. Vera Davies on the return journey from New York because we have in any case to travel by Air India to London, and it will give you some rest before we go to Copenhagen again. I am planning the return part of the programme accordingly. All are well at home and convey to you their pranams.

Affectionately yours,

Parthasarathi

**No C/418/SRCM**

**Shahjahanpur**
**21/22 March 1972**

My dear Parthasarathi,

Received your affectionate letter of 17th March.

Since the start is on 18th, I shall be reaching Delhi two or three days before, as Dr. Harnam Singh had said. I will stay with Mr. S. Sethuratnam whose address is noted below.

Spencer is here and another American working in Nepal is going back tomorrow. I shall permit Spencer in a few days.

I received a letter from London, a copy of which is sent to you for your perusal, so that you may know the nature of questions to be put to you during the tour. I have also written its reply which took a good deal of my time. You will keep with you the copy of the letter and return the reply after going through it early. You may also amend it or clarify where necessary. I will post it from here after you have seen it. Please also inform me if the replies are satisfactory.

You will please inquire when necessary about my visa etc. from Dr. Harnam Singh.

I believe 18th is now final date. If so, please draw up the final programme with places of stay, so that I may inform others giving a copy of it where necessary. The associates want to see me at Bombay in the airport. But I do not know the exact time of arrival there. Please do inform me. Till now they had been informed of my arrival in Bombay on 20th. Now I have begun to write 18th April. Please send copy of the programme to the ladies of America (addresses noted below) also.

Love to children,

Yours affectionately,
Ram Chandra

Addresses:-

1. Mr. S. Sethuratnam, 146, Jorbagh, New Delhi-3.
2. Dr. Harnam Singh, 62, Friends Colony East, New Delhi-14.
3. Mrs. C.C. Kimball, 18102, Clifton Road, Lakewood, Ohio 44107 USA.
4. Miss Spencer Kimball, 18102, Clifton Road, Lakewood, Ohio 44107 USA.
5. Mrs. Caroline S. Miller, 37, Broad Street, Stonington, Connecticut 06378 USA.
6. Mrs. Polly E. Schmid, 1651, Mentor Avenue, Apartment 902, Painesville, Ohio 44077 USA.

Note: Miss Spencer is being permitted. She is here these days.

[Editor's Note: This hand-written addition to the above letter follows:]

Names of initiated members to be added in the list not there:

57. Shri J.R. Doreswamy Iyer, Bangalore.
58. Shri K. Ram Krishna Chetty, IPS, Anantpur.
59. Mrs. K. Ram Krishna Chetty, Anantpur.
60. Shri P. Ram Swamy, Hyderabad.
61. Shri R.N. Mahendrakar, Hyderabad.
62. Shri Shyam Murari Gupta, Lakhimpur Kheri.
63. Shri T. Srikantaiah, Professor, Raichur.
64. Dr. Shyam Rao, Chillapay.
65. Shri K.V. Abhay Kumar, Bangalore.
66. Mrs. Shanta Bai (Mrs. Jagirdar), Channapatna.
67. Mrs. Narayan Rao, Bidar.
68. Smt. Anusurya Ram Sastri.
69. Shri Uma Shanker, Sitapur.

70. Mrs. Uma Shanker, Sitapur.
71. Shri Ramchandra Reddy, Cuddapah.
72. Shri Laxmi Shanker, Principal, Allahabad.
73. Dr. V. Parthasarthy, Vijaywada.
74. Mrs. V. Parthasarathy, Vijaywada.
75. Smt. Daksha Rani, Sitapur.

RC

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**G.C. Athanassoulis**
**London W.C.1 England**
**12th March 1972**

His Holiness,
Shri Ram Chandra Maharaj
The Ram Chandra Mission
Shahjahanpur U.P.
India

Dear Master,

Thank you very much for your letter of February 2nd. I am grateful for your desire to help me in the road of the spiritual progress, as you are doing with so many others too.

I am extremely happy that we shall have the opportunity to meet you next May and be enlightened by you.

Mrs. Davies informed me that you would have been away to Madras for about one month. This is the reason of delaying writing to you.

With your permission I would like now to ask you some questions. I would be very grateful if you would answer as specifically as possible.

(1) Could you explain to me why you give such importance to the idea that the disciple has to surrender completely to his Master?

Due to inclination and my whole background I prefer to be attached to abstract but thoroughly constructed ideas rather than personalities. The idea of surrendering creates in my heart the feeling of "losing the equality" between the human beings. The notion of devotion has been experienced by me, and I accept it, not as a prerequisite but as a result of the deep affection between Master and disciple which will grow in the heart of the abhyasi gradually and afterwards as he walks in the path of spirituality. An explanation could be that by surrendering we smash the bonds of egoism and selfishness, but still I find difficulty with this.

(2) Although, as I mentioned, I am attracted from abstract ideas, nevertheless I feel very strongly that in order to grasp and practise those ideas I have to participate as much as possible in the process.

So far I found the way of meditation rather passive. It disturbs me that I can do very little in the "cleaning" of myself from the grossness and knots. Again probably due to my background, during meditation I experience the feeling of doubt. I am wondering, am I doing it correctly? Am I wasting my time? Is it the proper way of trying to achieve spirituality? Is it so easy?

Of course I know, that when you go to the doctor, first of all you do not question his ability to cure you, you trust him and you are prepared to take the medicines he will prescribe to you.

In this example the nearer to my feelings during meditation is that I trust absolutely the doctor but I do not see to take any medicine.

If possible, could you please explain to me the mechanism of the meditation so as to stop wondering.

(3) Another of my problems is the conflict between spiritual pursuits and earthly engagements. Some years ago I was a strong supporter of the view that we can be "good" in both. Since I ceased being a student, and I started working, I found an increasing number of cases where this conflict is very difficult to be avoided.

Sticking with determination to the ideal spiritual way of life, i.e., the sole purpose of our existence is the achievement of the ultimate goal and that all the materialistic things and temptations are simply distractions from this goal, you decide to live accordingly.

Alas! at least here in the West, the people around you most of the times either do not understand or even worse take your attitude and behaviour as "weakness" and "softness" and before long you see that you are "out of business."

In order to avoid that, you decide to make compromise. This to me sounds hypocritical. Let me explain my idea with an example.

Suppose that somebody works somewhere, where other people intend to accuse him to his superiors for something which is absolutely untrue, aiming to prevent his promotion and destroy his credibility so as themselves to be promoted, knowing that otherwise they cannot compete with him.

Our man now, knows that his superiors are suspicious and rather bad and unreasonable and they believe the saying "No fire without smoke."

He knows that under no circumstances the slanders of his colleagues must reach his superiors, because although in this case he can prove his "innocence" — he is afraid that if this is repeated again and again, his prospects in the job will be in danger. Being good and pursuing the spiritual goals he decides, calmly, friendly with all reason on earth to explain to his colleagues the situation and tries to persuade them for the immorality of their action. But they don't care. They want to destroy him in order themselves to "go up". Our man tries his best but they are completely unbending. Even they say to him, you are good and you want spirituality so why you don't resign to make life easier for us. They continue, we understand your point but for us is more important to take this position than anything else and we shall carry on.

Reason fails to change their minds, while compassion and morality provokes their feelings! Our man thinks that in order to avoid harming anyone, even his "enemies", he might resign. But then he is not alone. He has a family and old parents to support. He is in a great dilemma what to do? He compromises! He "blackmails" them with something that he knows about his "rivals" and which is true. So he threatens them. "If you say that against me, then I should say that against you." He "survives". He has the satisfaction that he did not "harm" them, simply in "defence" of himself he made a "small threat" nothing more.

But is it so? Didn't he put the materialistic benefits before the spiritual? Is he sure that next time (unfortunately this will happen again and again) he will not be forced to carry out something more, say to "whisper" something against his "rivals" into the ears of the "boss" so as to discredit them in advance? Or the "boss" asks him, if you want the position you must say this "lie" and so on and so forth.

So either he has to compromise all the time, or he has to go away in seclusion but then rightly this will be interpreted as "avoidance of responsibility."

Could you please make some comments on this matter, preferably not in general terms, but commenting say on the above example.

(4) Reading your books I couldn't understand exactly what you believe about God, universe, soul, individuality, ultimate goal, etc.

(a) In a chapter you say that first was "space" and then "God", while in other parts you attribute everything to God, but again in other sections I understand that according to you, God hasn't got the qualities of omnipotence and omniscience.

If "space" or "time" or according to the theory of Relativity the "space-time" "existed" before God then I don't dare to imagine the joy of the materialists, who assumes that God is superficial idea and there was "space" which is filled with "creation" started accidentally.

So far, I believe in God who is omnipotent and omniscient not from any religious feeling but, in my view, from scientific necessity to interpret Nature.

For example the phenomenon of physics "entropy", which roughly is the theory that the total "disorder" of the universe is increasing by eventually everything being transformed into heat which in its turn gradually "vanishes", and the mathematically proved notion that due to the irreversibility of the phenomena, it is impossible to have "order" from "disorder", compelled the great physicist Maxwell to create the idea of the existence of "Demon" who created in the past the "order" in order today to observe the "disorder" and who is the only one who can recreate "order" if he wishes.

(6) If it is so, I come to the conclusion that God or Super-Power, or Demon, or whatever we call him or it, cannot have "wishes". He (it) must have "purpose".

So far I believe that everything taking place in the whole universe, has to serve a "purpose" and every "purpose" serves a "higher purpose" and so forth until we reach the "ultimate purpose or goal".

From an early age in my life I believe that the "ultimate goal" is to achieve spiritualization. But could you explain to me as specifically as possible why this to be so? Why this has been set by "God" to be so? Which is the "purpose of the purpose"? Which is the reason of things being so? Why we have to pursue the goal of "nothingness"? Why all this "trouble"?

Why, if it is exactly as the Hindu or other philosophies believe, God created the conditions in such a way that to be necessary to follow this path? Is it for His "pleasure" or the purpose serves "another purpose" or "proves" something. Also accepting the reincarnation of the "souls" in order to achieve the ultimate goal, then can we say that process is not happening only on Earth but everywhere, because if it is not so, then when the inevitable end of planet earth comes, the "souls" which still need "cleaning" where will go? Also since the population of the world increases tremendously, it means that always we have "souls" which come for the first time on Earth. Where were they before? Are the "souls" an individual entity "travelling" instantly? Why they have to go through this "ordeal"? Why they "degenerated" so that they need now "cleaning"? In order to "degenerate" they had to be in the past "clean". But why to "degenerate"?

Why God or Superforce allowed that? It must be a reason. Which is that reason? Was it an "experiment" which in the cosmic scale lasts only for a "moment"?

I would like to have an answer to all these questions. It is very important to me. It will strengthen me. If an answer cannot or should not be given, is it possible at least to know why?

Finally my fifth question.

(5) Why "nothingness" and "loss of individuality" is the ultimate goal?

The notion doesn't encourage the idea that "existence" means "suffering" and only the state of nothingness creates conditions without "suffering"?

These dear Master are my questions, and I have many more for which, I hope, I can speak to you next May.

With all respect I would like to mention if you cannot reply to me in date such as your letter to be here before the 27th of March, then it would have been better if you would reply after the 5th April so as to avoid your letter to be caught in the rush of the Easter period, because it might be lost. I would like to thank you for everything. Next week I plan to visit Mrs. Davies. Once again I express my respect and gratitude to you.

Yours faithfully,
G.C. Athanassoulis

My dear Athanassoulis,

Received your affectionate letter dated 12th March. I appreciate it very much and feel that there is one of my associates who comes to me with open mind and with all his difficulties. Such letters also give food for further thinking to me, for which I am very thankful to you. May God Bless you.

In all my writings I preferred direct relation to God, but the people generally find it difficult. So they themselves take up the medium of Master. Almost in all the religions direct love with God has been preached. I always mean surrendering to God alone, which can only be acquired by DEPENDENCY AND LOVE. If you or anybody tries for surrender, 'I' is there and the 'doer' is there. So actual surrender develops automatically.

My case was something different. I started practice at the age of 21 when I did not know what is surrender and so I never tried for that. To me my Master was all and all, because I got such a Master. If there was any surrender on my part unconsciously, it was to the Master alone. Really speaking the frame of the Master is not God, but what is behind it is Divinity. So **I submitted to that Divinity and not the physical being**. If you invite in your view the whole frame of the Master, the Divinity will lag behind. (It was for me alone. I never say for others to do it.) So it was not submission to the Master but to the Real Being. But now my own experience warrants that our associates may reap the benefit of my experiences.

We meditate on the heart supposing the divine light to be there. When we meditate, the idea towards divine light is there. It means you are playing on your own heart, which is itself a sport and a work. You know that you are meditating, that means doing something and the place on which your work starts is also there. And where you have to go, this idea is also there. Not only that, you wait for something subconsciously. That means you are not inert, but so busy that you are doing three things at the same time. So passivity is lost in activity.

Yes. Our method is really the easiest, because there must be the simplest method for the realisation of the simplest Being. Being is there and becoming is our part. Doubt should be replaced by confidence.

The problems mentioned by you concerning yourself are not new. Such things are prevalent almost in every country. I have full sympathy with you. But if men are awakened to duty, these things will diminish if not removed. For all these problems, to my mind, spirituality is the only remedy, which helps to develop the attitude so loving and embracing. In spirituality, as its natural effect, develops a loveable way of living removing the imbalanced nature of the mind. It creates right cognition and right morale which are useful in the day to day life. Taste the mango and only then you will be able to experience its sweetness. In India we have enough field with religious background, but I feel that the whole humanity may be benefited, and it is why we are establishing centres of our Mission with preceptors. If it is a good cause everybody should co-operate with us.

As a routine, spiritual matters are to be dealt with spiritually and the material matters on the material level, until one develops spiritually to a state where both his material and spiritual aspects become balanced.

I have written that before creation there was only 'space' all over. You have in your letter, said that I have contradicted my view in this respect by writing that God is omnipotent. God **is** omnipotent in Its circumferential range, but tends to nothingness in Its centripetal range. The attributes — omnipotent, omnipresent and omniscient — attached to God are simply to decorate the abstract with the qualities, so that we may be able to proceed from quality to substance. But the Absolute is free from all attributes which comes to Nothingness which we aspire for.

When we think of going higher, we forget our own base, i.e., individuality. If we do not lose ourself at one point, the other point remains in obscurity. If the idea of individuality is not lost we are not there full-fledged, and we remain there where we are. When we got into the depth of the Being, we naturally lose individuality as its natural effect and this is the result of our process. Lose and then gain, or here losing is gaining. When we get entry into it where there is nothingness and have settled there, individuality bids farewell for good. Mind can think of one at one time. If you are with individuality you cannot go further. Really we have to ungrip the individuality to reach the true state of Being — Nothingness.

If we want our evolution, it is incumbent upon us to make a goal for its highest pitch, so that our Littleness may swell in **broadness**. This is really the purpose of the purpose and the purpose after purpose till it is also lost.

Sleeping in the waking state is the common disease in almost all the human beings.

Suppose new souls are coming. After coming into body the thinking developed — both right and wrong. Thus the wrong thoughts and actions debase the souls and hence need cleaning. Since we have degenerated ourselves by our own thinking, cleaning is essential.

I wish to thank you once again for the thoughts you have given to me for explanations, while there are persons who dismiss me even before I take up their service.

Yours very sincerely,

Ram Chandra

ms.

At page 4 line 3 I have added the scientific explanation of the potency of God. Please see to it also specifically.

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**No C/423/SRCM** **Shahjahanpur**

**23rd March 1972**

My dear Parthasarathi,

I have already sent to you yesterday copy of a letter from Mr. Athanassoulis of London along with my reply to it. After going through his letter again I found that a few questions of his letter remained unreplied. So I am adding the attached at page 5 of the reply between lines 6 and 7 i.e. after the para "If we want ... lost." Please go through it also.

Enclosed: one.

Yours affectionately,

Ram Chandra

**ADDITION to be read between lines 6 and 7 on page 5.**

a) At the time of total dissolution every soul will reach the Source. But as we want to enter into that state in this very birth, so in order to save that period we start functioning forthwith to reach the Source.

b) The process of the creation of souls has not come to an end. The new sparks are coming from the fire and also sparks from the sparks.

c) Every soul has its own identity and each soul continues to transmigrate till liberated.

Parthasarathi:

**Regarding (a) and (c)** I believe the reply is sufficient. You also see to it if it is fit.

**Regarding (b)** I do not want to send this para, because that becomes very controversial specially "spark from spark". I have not applied my intuition but the imagination, because I have to go a long way off to bring to my vision the things as they are happening. If he asks this question again we will together decide. But at this time if you can give a good explanation so that he may be satisfied you may write to me.

**My view about it is:**

The number of souls on earth remains the same. Dying means coming again in any form. The animals after undergoing the past impressions also become human beings. In the Hindu scriptures 84 lakhs *yoni* have been spoken of. Almost every man and woman wants to have progeny, that helps to attract the souls in animals to be born as human beings. Man has got power and when so many wills are working the effect is certain. It will be a very long subject if discussed and will give rise to several questions. Therefore I stop.

R C

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**Madras**
**24th March 1972**

Revered Master,

I have just received your affectionate letter of the 21st/22nd March.

A. **Regarding our Travel**

1. Today I have written to Mr. Santhanam of our Delhi office requesting him to collect from Dr. Harnam Singh your Air India ticket and send it to me immediately by registered post so that travel reservations can be done here itself along with my ticket.

2. The programme is as originally made, and a copy given to you, i.e., departure from Bombay on the 19th night but technically 20th morning at 1 a.m. reaching Cairo local time at 3 a.m. We will however leave Delhi one day earlier so that you can have rest at Bombay, i.e., we will leave Delhi on the 18th.

3. I am trying to finalise all reservations at least up to Marseilles so that from there we have enough time to make our bookings for onward travel. I hope to finalise all these, and have a printed programme ready for distribution by the 5th of April latest so that copies will be with you by the 8th of April for distribution. I shall attend to distribution to all centres and to all overseas addresses in my possession from here itself, and when I send you the printed copies I will send you the list of addresses to whom the printed programme has been sent so that nobody is left out.

B. **Regarding Mr. Athanassoulis:**

I have read his letter with interest and also your excellent reply. The definition of God is really a superb one since it is very scientific and will appeal to scientific minds. Extending this thought further, perhaps we can say that man is nothing in his circumferential range, and is whatever he is only in his centrimental range. This conveys the idea of crystallisation and solidification.

I also feel that for surrender, the process starts from faith, or even earlier from trust. Trust crossing its own boundary becomes faith; faith when it crosses its own boundary becomes love; and love when it crosses its own boundary becomes surrender. I do not know whether this idea is right.

I am retaining the copy of the letter received from Mr. Athanassoulis, and I am returning herewith the reply made by you to his letter as desired by you.

Regarding our USA programme, I am still awaiting letter from Dr. R.P. Singh to indicate what arrangements they have made for us in the States. I do not know where we will stay in New York on arrival unless Dr. R.P. Singh is making arrangements for this and will meet us in New York. I am writing to him accordingly.

In the revised programme, I am including a two-day stop-over at London as already indicated to you in my earlier letter. You will be pleased to know that two kilos of hookah tobacco sent through Mr. R. Vijay Raghavan of Madras centre is now lying in New York. Nearly five kilos are already or should be in Denmark. I am trying to send two more kilos to London through one of my friends if he be willing to take it. I think there will be no difficulty on this point.

With pranams,

Yours affectionately,

Parthasarathi

**Shahjahanpur**
**27th March 1972**

My dear Parthasarathi,

The list of preceptors is attached.

One Shri Janarthan of Trivunnamalai was made a prefect of the Mission six or seven years ago. Influenced by his wife he left the work and wrote to me that I close down the centre since there are no trainees. From that time onwards he stopped all correspondence. One abhyasi transferred to Trivunnamalai met him and he transmitted him very happily. I am writing to Shri S. Raju of Trichy to intimate to me his address. It is why I have not included his name in this list.

Yours affectionately
Ram Chandra

P.S. I believe you have received both of my letters regarding the reply of letter from London.

RC

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**No. C-434 /SRCM** **Shahjahanpur**
**27th March 1972**

The Secretary

Sir,

A list of all the preceptors of S.R.C.M. in India and abroad, with their current addresses as available here in our records, has been compiled and is enclosed herewith as desired by you in your letter dated 17th March 1972 addressed to Shri Raizada, Joint Secretary. His reply to your letter will follow in due course.

By order of Rev. Master,
Yours
In the Master's service
K.M. Saxena
For Joint Secretary.

P.S. The addresses of Dr. Harnam Singh has already been sent to you in Rev. Master's recent letter to you.

KMS

**27th March 1972**

**Shri Ram Chandra Mission,**
**Shahjahanpur (U.P.) India.**
List of Preceptors in Foreign countries.
(compiled March 1972)

| | |
|---|---|
| Australia: | Mr. Henry G. Astrinos |
| Canada: | Miss Christine M. Langstaff |
| Denmark: | Mrs. Birthe Haugaard<br>Mr. A. Lakshminarasimhan<br>Miss Vibe Ersted |
| Egypt: | Madame Dina Joannides |
| England: | Mrs. Veera Davies |
| France: | Mr. A. Poray |
| Italy: | Mr. Paulo Passaquindici<br>Mr. G.L. Saravanamuttu |
| Malagassy (Madagascar): | Mr. Rakotondrainibe Alexandre |
| USA: | Dr. Rajendra Pal Singh<br>Mr. S. Chiranjeevi |

Mr. Fred Weinstock
Miss Spencer Kimball
West Africa: Dr. Mrs. R. Chodgam
West Germany:
Mr. Robert Koch
Mrs. Robert Koch

## Shri Ram Chandra Mission, Shahjahanpur (U.P.) India.

List of Preceptors
(compiled March 1972)

Agra (U.P.): Shri P. Krishnamurthi
Allahabad (U.P.):
Shri M.L. Chaturvedi
Shri Laxmi Shanker
Amethi (Lucknow) U.P.:
Th. Basudeo Singh
Anantpur (A.P.):
Shri K. Ramkrishna Chetty
Mrs. Ramkrishna Chetty
Bahraich (U.P.):
Shri Shyam Sunder Misra
Shri Devi Bux Singh
Bangalore (Mysore):
Shri J.R. Doreswamy Iyer
Shri B.K. Rajagopal
Barabanki (U.P.):
Shri R.S. Bhargava
Barsi (Sholapur) Maharastra:
Shri P.D. Gaikwad (Organiser of Mission)
Basti (U.P.): Shri J.K. Mehrotra (Organiser of Mission)
Bhawanisagar (Tamilnadu)
[Editor's note: No name entered.]

Bidar (Mysore State):
Shri Ram Sastri
Bijapur (Mysore State):
Shri S.A. Sarnad
Calcutta (West Bengal):
Shri Raman Lal Mimani
Mrs. Raman Lal Mimani
Channapatna (Mysore State):
Shri M.D. Jahagirdar
Mrs. Shanta Jahagirdar
Chaukia (Sultanpur) U.P.:
Shri Krishna Kumar Tripathi
Chittoor (A.P.):
Shri D. Ramamurthi
Cuddapah (A.P.):
Shri R. Ramchandra Reddy
Mrs. R. Ramchandra Reddy
Shri R. Venkatasubba Reddy
Delhi: Shri M.S. Sundara
Mrs. Prabha Sundara
Shri B.D. Mahajan
Shri R. Krishnaswamy
Shri L.K. Sharma
Shri S.C. Kishore
Shri S. Sethuratnam
Shri Subhash Chandra
Mrs. A.D. Joshi
Shri R. Seshadri
Mrs. R. Seshadri
Fatehgarh (U.P.):
Dr. L.P. Srivastava
Shri R.S. Sachan
Gabbur (Mysore State):
Shri D.B. Annigerj

Gonda (U.P.): Shri Ram Pyarey Pandey
Gulbarga (Mysore State):
Shri B.Pampapati
Shri Narayan Rao
Shri Gopal Rao Majumdar
Shri Gunde Rao Nagnoor
Smt. Shantabai Dattaraj
Hardoi (U.P.): Shri J.P. Misra
Hassan (Mysore State):
Shri B.G. Janardhan
Hill Colony (A.P.):
Shri D.S.K. Subramanya Sastri
Hyderabad (A.P.):
Shri N. Kumaraswamy
Smt. N. Kumaraswamy
Shri R.N. Mahendrakar
Smt. Mahendrakar
Shri H. Joga Rao
Shri C.E. Gupta
Isanagar (Lakhimpur-Kheri) U.P.:
Dr. Mukund Murari Gupta
Kalahasti (A.P.):
Shri T. Dhondh Rao
Knapur (U.P.):
Shri Narain Sahai
Shri Ramji Pandey
Kanth (Moradabad) U.P.:
Shri Ramesh Chandra Premi
Kollegal (Mysore State):
Shri N.R. Narayana (Organiser of Mission)
Lakhimpur-Kheri (U.P.):
Shri Hardatt Singh
Shri Bhairon Prasad

Lucknow (U.P.):
Shri Nasib Chand
Shri P.C. Shukla
Madras: Shri R. Viraraghavan
Shri C.A. Rajagopalachari
Shri P. Rajagopalachari
Smt. Sulochana Parthasarathi
Shri C.S. Ramakrishnan
Madurai (Tamil Nadu):
Shri Thasma Swami
Shri G.S. Mani
Modinagar (U.P.):
Km. Kasturi Chaturvedi
Km. Kesar Chaturvedi
Moradabad (U.P.):
Shri Ram Chandra Saxena
Mysore: Shri T. Manjunath Iyer
Nagpur (Maharastra):
Shri K.R. Vasudevan
Smt. Dr. S. V. Kaley
Navsari (Gujarat):
Shri Devram H. Chavda
Pathankot (H.P.):
Shri Satya Pal
Puranpur (Pilibhit) U.P.:
Shri Karuna Shanker
Raichur (Mysore State):
Shri Raghavendra Rao
Smt. Raghavendra Rao
Shri D.R. Vitthal Rao
Shri S. Krishna Rao
Raipur (M.P.): Smt. P. Annapurna
Salem (T.N.): Shri K. Mahalingam (Organiser of Mission)

Sawer (M.P.): Shri K.B. Moghe
Secunderabad (A.P.):
Shri C. Raghavendra Rao
Smt. Sarojini
Sedam (Mysore State):
Shri Ayal Reddy
Dr. S.B. Shyam Rao
Shahabad (Mysore State):
Shri S. Ramakrishna Rao
Shahjahanpur (U.P.):
Shri Kashi Ram Agarwal
Smt. Kamla Tandon
Sitapur (U.P.): Shri Uma Shanker Arya
Shri Ramapati Dingar
Shri Krishna Kumar Srivastava
Shri Sri Prakash Srivastava
Smt. Jageshwari
Tinsukia (Assam):
Shri Dahyabhai Patel
Shri Ram Das
Smt. Bhagwan Dass
Tiruchirapalli (T.N.):
Capt. T.N. Ramswamy
Smt. Ramswamy
Shri S. Raju
Shri S.K. Rajagopalan
Tirupati (A.P.):
Dr. G. Kuppuswamy
Shri K.C. Narayana
Smt. Chitra
Shri Erla Pulliah
Dr. K.S. Swamy
Shri V. Panduranga Rao

Smt. V. Pushpam
Shri K.C. Arvind Rajagopal
Tiruttani (T.N.):
Shri V. Venkatapathi
Virudhunagar (A.P.):
Shri B. Rajagopal
Vijayawada (A.P.):
Dr. V. Parthasarathy
Smt. V. Anusuya

**Madras**
**29th March 1972**

Revered Master,

Due to Mr. Robert Koch indicating by cable that your visit would be more suitable in June rather than in May, the programme has been correspondingly changed, and the final programme — final insofar as the outward journey is concerned in all respects is attached herewith in typescript for your immediate reference. We are having this printed and I hope to send you by Saturday 50 copies for distribution by you, bearing in mind that from Madras we will despatch a final copy of the programme to all preceptors of centres. The Shahjahanpur distribution may therefore be restricted to your own personal distribution. Overseas centres will also be circulated with the programme from here. I expect there will be no change in our programme up to New York arrival, even though Dr. R.P. Singh has not yet replied to my letter of 28th February requesting him to arrange the US programme, and since he has not yet acknowledged it, a copy of my letter to him is being sent to him requesting for an urgent reply, since the length of stay in USA for which three weeks have been apportioned as desired by you, will dictate the return half of the journey. The details in respect of flights for the return journey are therefore not finalised which can be done either in London or at New York on arrival.

I have received your letter Ref. C/423 of the 23rd containing further answers to Mr. Athanasoullis' letter. As far as the huge increase in human population is concerned I remember Dr. Varadachari telling me once that this is because of the almost total destruction of insects and lower forms of life by the large scale use of insecticides, pesticides, fungicides, etc. and since the souls embodied in those forms are prevented from taking rebirth in the same forms they are reborn in the human plane. This is just by way of recapitulation of what he told me some years back. I cannot think of anything else to add to what you have already written and it would be better to discuss this personally with Mr. Athanasoullis as you have decided.

Pranams,

Yours affectionately,
Parthasarathi

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**Madras**
**30th March 1972**

Revered Master,

Mrs. Birthe Haugaard has written to say that the house 'NOBIS' in Copenhagen has been found to be well constructed, and the solicitor is drawing the papers up for its purchase jointly by Vibe and Mrs. Birthe. She has written to me that all necessary and legal and other precautions will be taken, and everything reduced to writing to avoid future misunderstanding either in personal relationship or personal-Mission relationship.

Of course for the time being the house will be joint property of Mrs. Birthe and Vibe, and the centre will function there. At some future date when the Mission has sufficient funds, it will take over this premises from these joint owners. I think this is your intention in this matter, and to which Mrs. Birthe also subscribes. In as much as she has confirmed that she has taken all necessary steps to ensure everybody's happiness in the future, I have requested her to proceed in the matter of acquisition of this property. Kindly convey to Mrs. Haugaard your formal approval by a direct letter to her. I am endorsing a copy of this letter to Mrs. Haugaard for your information.

Pranams,

Yours affectionately,
Parthasarathi

cc: Mrs. Birthe Haugaard, Denmark.

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**Madras**
**1st April 1972**

Revered Master,

Enclosed herewith please find 50 copies of the printed programme covering your overseas' tour. As already indicated in my earlier letter to you, all official distribution to centres, preceptors and overseas abhyasis and preceptors will be made from Madras. You may therefore utilise the copies sent to you for your personal distribution. You will note certain changes from our original programme which are:-

1. We arrive in Cairo on Friday (21st April 1972) and we have to leave on Sunday, thus restricting our total period of stay to 48 hours. It is not possible to extend this

### Shri Ram Chandra Mission
### Overseas Tour Programme 1972 of Shri Ram Chandraji
### President, Shri Ram Chandra Mission, Shahjahanpur (U.P.)

| OUTWARD JOURNEY | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Arrival | | | | Departure | | | | | |
| Station | Day | Date | Time | Flight | Day | Date | Time | Flight | Local Address | Phone No. |
| Delhi | Tuesday | 18 April | | Rail | Thursday | 20 April | 17:50 | IC 405 | C/o Shri S. Sethuratnam<br>146, Jor Bagh, New Delhi | |
| Bombay | Thursda | 20 April | 19:35 | IC 405 | Friday | 21 April | 01:00 | AI 109 | | |
| Cairo | Friday | 21 April | 04:30 | AI 109 | Sunday | 23 April | 05:10 | AI 115 | C/o Madame Dina Joannides<br>Casino Sansouci, Midan El Giza<br>Giza, Cairo, Egypt | Off: 896378<br>Res: 894863 |
| Rome | Sunday | 23 April | 06:25 | AI 115 | Saturday | 29 April | 12:10 | Az 342 | C/o Mr. G.L. Saravanamuttu<br>Isola 26, Nord Villino 23/12<br>Casalpalocco, Rome 00124, Italy | 60-92-600 |
| Marseilles | Saturday | 29 April | 13:30 | Az 342 | Monday | 1 May | | | | |
| Sanary | Monday | 1 May | | | Friday | 5 May | | | C/o Mr. Andre Poray<br>L'Hippocampe, Port Issol, Sanary-83, France | 74-04-66 |
| Nice | Friday | 5 May | | | Monday | 8 May | | | | |
| Marseilles | Monday | 8 May | | | Monday | 8 May | 10:50 | IT 702 | | |
| Paris | Monday | 8 May | 12:10 | IT 702 | Wed. | 10 May | 14:50 | SK 566 | | |
| Copenhagen | Wed. | 10 May | 16:35 | SK 566 | Monday | 15 May | 11:55 | BE 741 | C/o Mrs. Birthe Hougaard<br>Stationsvej 18, Grevestrand 2670, Denmark | 900678 |
| London | Monday | 15 May | 13:35 | BE 741 | Monday | 22 May | 13:00 | AI 101 | C/o Mrs. Vera Davies<br>19 Marlborough Place<br>St. John's Wood, London N.W.8 | 01-624-3886 |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| New York | Tuesday | 23 May | 15:35 | AI 101 | Monday | 12 June | | | C/o Dr. R.P. Singh<br>3501, Toledo Terrace, Apt. B.I.<br>Hyattsville, Maryland 20783 USA | |

### Shri Ram Chandra Mission
### Overseas Tour Programme 1972 of Shri Ram Chandraji
### President, Shri Ram Chandra Mission, Shahjahanpur (U.P.)

| RETURN JOURNEY | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Arrival | | | | Departure | | | | | |
| Station | Day | Date | Time | Flight | Day | Date | Time | Flight | Local Address | Phone No. |
| London | Monday | 12 June | | | Friday | 16 June | | | C/o Mrs. Vera Davies<br>19 Marlborough Place<br>St. John's Wood, London N.W.8 | 01-624-3886 |
| Copenhagen | Friday | 16 June | | | Tuesday | 20 June | | | C/o Mrs. Birthe Hougaard<br>Stationsvej 18, Grevestrand 2670, Denmark | 900678 |
| Munich | Tuesday | 20 June | | | Monday | 26 June | | | C/o Mr. Robert Koch<br>7801, Zarten BEI Freiburg<br>Flaunerstrasse 5, West Germany | (07661) 4310 |
| Paris | Monday | 26 June | | | Monday | 26 June | | | | |
| Marseilles | Monday | 26 June | | | Friday | 30 June | | | C/o Mr. Andre Poray<br>L'Hippocampe, Port Issol, Sanary-83, France | 74 04-66 |
| Geneva | Friday | 30 June | | | Monday | 3 July | 12:20 | AI 116 | | |
| Bombay | Tuesday | 4 July | 04:00 | AI 116 | Tuesday | 4 July | | | | |
| Madras | Tuesday | 4 July | | | | | | | | |

because there are only two flights from Bombay to Cairo onward to Rome on Fridays and Sundays, but I think this time is enough.

2. Due to Mr. Robert Koch preferring a visit in June, the visit to Freiburg centre has been omitted on the outward journey and included in the return journey.

3. Due to cancellation of Freiburg visit, I have also cancelled the Zurich visit on the outward journey, and therefore we can go straight to Copenhagen from Paris since Mrs. Birthe Haugaard was anxious to have us on Saturday and Sunday as these are holidays for her. Arrangements have been made accordingly because on weekdays she has to provide for a substitute teacher for the school, lose her pay and also pay for the substitute. Therefore this arrangement.

So far I have not received a letter from Dr. R.P. Singh but a reminder has gone to him.

In the programme I have indicated your arrival in Delhi as 18th April, but perhaps you will arrive earlier. If you want me earlier please let me know on what date I should arrive. As it is I am planing to get there on the 18th evening by air from Madras.

There is one more question. In the programme I have planned for leaving Delhi on Thursday the 20th and to catch the Air India plane on the same night after midnight, which is technically Friday morning. Should you however like to rest in Bombay for a day, it would be better to leave on Wednesday the 19th and this can be done after I arrive in Delhi, or if you will kindly write to me earlier.

Pranams,

Yours affectionately,
Parthasarathi

**No C-464/SRCM** **Shahjahanpur**
**2nd April 1972**

My dear Parthasarathi,

Received your affectionate letters dated 24th and 29th March 1972, and also the programme of tour. The addresses of the persons where we will stay are also given except in Geneva. Mr. G.S. Mani had told me in Madras that his sister is welcoming us in her house at Geneva. I presume that you have not got her address. I have written to Mr. G.S. Mani of Madurai to give you her address immediately.

Miss Spencer has gone back to America. She has a mind to meet us in Rome. I believe Dr. Harnam Singh will now be arranging for the rest of the visas. Please write to him for anything necessary concerning our tour. I am also writing to him whether my presence for visas and other things will be necessary in Delhi. I want to reach Delhi on Friday the 14th April 1972.

Love to children.

Yours affectionately,
Ram Chandra

PS: I shall send the reply to Mr Athanassoulis of London on 5th April 1972.

RC

**No C-466/SRCM** **Shahjahanpur**

**3rd April 1972**

My dear Parthasarathi,

I have already posted to you a letter yesterday. Mrs. Miller's address is given below who was in Madras along with other ladies and you have seen her. She has requested me to visit her place between New York and Boston. She has asked me repeatedly. She would meet us at the airport in New York and take us with her to her home in her car, which will take two and a half hours. She also said that she would be very helpful there. So I wish that you may send a copy of programme up to New York with date and time of arrival there, giving reference of my letter to you. The house of Mr. Fred Weinstock's parents is also on the same route in Pennsylvania.

I am also writing to Dr. Rajendra Pal Singh to reply to your letter immediately and also that Mrs. Miller has requested me to visit her house. She has started meditation here in Shahjahanpur with interest.

Love to children,

Your affectionately,

Ram Chandra

Enclosure: one.

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**Madras**

**4th April 1972**

Revered Master,

I regret to point out a small error in the programme which I sent to you yesterday. The arrival at New York should be Monday 22nd May and not Tuesday 23rd May as wrongly printed. Kindly amend your copies accordingly.

All copies going overseas have been corrected here itself.

Pranams,
Yours affectionately,
Parthasarathi

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**No C-485/SRCM**

**Shahjahanpur**
**5th April 1972**

My dear Parthasarathi,

I believe you have received my letter. I have finally settled to reach Delhi on 16th April by Buxar-Delhi Express at about 07:30 p.m. to go along with you on 20th April as programmed by you.

You have got the Pearl Powder. You start using it either in honey or in Sharbat Anar. It has got the fine sort of calcium and is a very good medicine for heart and brain. I shall purchase here for both of us and consult the physician also if something more is required to be added.

Love to children,

Yours affectionately,
Ram Chandra

P.S.: I will get 109 dollars for this tour. I shall bring money with me for this exchange.

**Madras**
**5th April 1972**

Revered Master,

I have just received your affectionate letters of the 2nd and 3rd April. I have just also received a letter from brother Dr. R.P. Singh where he says the programme is under completion, and I have requested him as per copy of my letter of date attached to write to me before I leave Madras.

It appears that there is a professor of Philosophy who is very much interested in your visit. It appears further that he had the extraordinary privilege of having personal darshan of Divine Lalaji Maharaj. He is making some programme in his place and the details are awaited from brother Dr. Singh. I have also written to Mrs. Caroline S. Miller to whom I have already sent a programme, and I am sending her today one copy of my letter to Dr. R.P. Singh. I note that you will arrive in Delhi on Friday the 14th. I shall arrive there either on the 16th or 18th, but if you want me earlier please let me know.

With love and pranams from all of us.

Yours affectionately,
Parthasarathi

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**No C-505/SRCM** **Shahjahanpur**
**6th April 1972**

My dear Parthasarathi,

I had already sent to you a copy of the letter of Mr. Athanassoulis. I am now sending herewith a copy of my reply sent to him. Copy of his previous letter and its reply are also being sent herewith for your information. I have attached a paper with the letter about his idea of Demon. The purpose of sending all this correspondence is that you may know the nature of the questions you have to face there.

Mr. Fred Weinstock is leaving for England from Delhi on Monday and going from here tomorrow. He will meet Mrs. Davies. He will do very good work everywhere. He has requested me to be at his home from New York. I also want to be surely there. His devotion compels me to do that. He lives in Pennsylvania which is about 90 miles from New York on one side, and on the other side, where we have to go, is the place of Mrs. Caroline S. Miller about 150 miles away. I cannot leave these places. About other things I have already informed you. We will decide finally together on the way.

Love to children,

Yours affectionately,
Ram Chandra

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**No. C-494/SRCM** **Shahjahanpur**
**5th April 1972**

My dear Athanassoulis,

Received your affectionate letter dated 12th March. I appreciate it very much and feel that there is one of my associates who comes to me with an open mind and with all his difficulties. Such letters also give food for further thinking to me, for which I am very thankful to you. May God bless you.

In all my writings I preferred direct relation to God, but the people generally find it difficult. So they themselves take up the media of Master. Almost in all the religions direct love with God has been preached. I always mean surrendering to God alone, which can only be acquired by DEPENDENCY AND LOVE. If you or anybody tries for surrender, 'I' is there and the 'doer' is there. So actual surrender develops automatically.

My case was something different. I started practice at the age of 21 when I did not know what is surrender and so I never tried for that. To me my Master was all and all, because I got such a Master. If there was any surrender on my part unconsciously, it was to the Master alone. Really speaking the frame of the Master is not God, but what is behind it is Divinity. So **I submitted to that Divinity and not the physical being**. If you invite in your view the whole frame of the Master, the Divinity will lag behind. (It was for me alone. I never say for others to do it.) So, it was not submission to the Master but to the Real Being. But now my own experience warrants that our associates reap the benefit of my experiences.

We meditate on the heart supposing the divine light to be there. When we meditate, the idea towards divine light is there. It means you are playing on your own heart, which is itself a sport and a work. You know that you are meditating, that means doing something, and the place on which your work starts is also there. And where you have to go, this idea is also there. Not only that, you wait for something subconsciously. That means you are not inert, but so busy that you are doing three things at the same time. So passivity is lost into activity.

Yes, our method is really the easiest, because there must be the simplest method for the realisation of the Simplest Being. Being is there and becoming is our part. Doubt should be replaced by confidence.

The problems mentioned by you concerning yourself are not new. Such things are prevalent almost in every country. I have full sympathy with you. But if men are awakened to duty, these things will diminish, if not removed. For all these problems, to my mind, spirituality is the only remedy, which helps to develop the attitude so loving and embracing. In spirituality, as its natural effect, develops a loveable way of living, removing the imbalanced nature of the mind. It creates right cognition and right morals which are useful in the day to day life. Taste a mango, and only then you will be able to experience its sweetness. In India we have enough field with religious background, but I feel that the whole humanity may be benefited, and it is for this we are establishing centres of our Mission with preceptors. If it is a good cause, everybody should co-operate with us.

As a routine, spiritual matters are to be dealt with spiritually and material matters on the material level, until one develops spiritually to a state where both his material and spiritual aspects become balanced.

I have written that before creation there was only 'space' all over. You have in your letter, said that I have contradicted my view in this respect by writing that God is omnipotent. God **is** omnipotent in Its circumferential range, but tends to nothingness in Its centripetal range. The attributes — omnipotent, omnipresent and omniscient — attached to God are simply to decorate the abstract with the qualities, so that we may be able to proceed from quality to substance. But the Absolute is free from all attributes which comes to Nothingness, which we aspire for.

The glory of man lies in his behaviour which constitutes the extending attitude of life, and he comes at par when he becomes spiritual. Philosophically if we extend the thought aforesaid, then scientifically it becomes correct that man is nothing in his tiny circumferential range, and whatever he may be, he is only in his centremental range.

When we think of going higher, we forget our own base, i.e., individuality. If we do not lose ourselves at one point, the other point remains in obscurity. If the idea of individuality is not lost we are not there full-fledged, and we remain there where we are. When we get into the depth of the Being, we naturally lose individuality as its natural effect, and this is the result of our process. Lose and then gain, or here losing is gaining. When we get entry into it where there is Nothingness, and have settled there, individuality bids farewell for good. Mind can think of one at one time. If you are with individuality you cannot go further. Really we have to ungrip the individuality to reach the true state of Being — Nothingness.

At the time of total dissolution every soul will reach the Source. But as we want to enter into that state in this very birth, so in order to save that period we start functioning forthwith to reach the Source.

If we want our evolution, it is incumbent upon us to make a goal for its highest pitch, so that our Littleness may swell in Broadness. This is really the purpose of the purpose and the purpose after purpose till it is also lost.

Every soul has its own identity and each soul continues to transmigrate till liberated.

Sleeping in the waking state is the common disease in almost all the human beings.

Suppose new souls are coming. After coming into body the thinking developed — both right and wrong. Thus, the wrong thoughts and actions debase the souls and hence need cleaning. Since we have degenerated ourselves by our own thinking, cleaning is essential.

I wish to thank you once again for the thoughts you have given to me for explanations, while there are persons who dismiss me even before I take up their service.

Yours very sincerely,

Ram Chandra

**A View**

Heat eventually converts into sound and then into light, which is consciousness — the life of life. As in the seed, one of the five powers exercised in the case of universe is limiting the state of disorder and prevents it from outgrowing or under-developing. It is, therefore, possible to dispense with the need of attaching too much importance to the so-called 'Demon'.

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**Madras**

**8th April 1972**

Revered Master,

I received your postcard of the 5th yesterday, and I have just received your letter of the 6th. My father has just received a letter from Shri Ramakrishnan of Troy, and I have replied as per copy attached for your information. While you have already programmed to go straight to Mrs. Caroline S. Miller from New York airport, and thereafter to visit Mr. Fredric Weinstock, perhaps this may have to be changed in view of the fact that a professor of philosophy from Bangladesh who is somewhere near Ramakrishnan, is very keen on arranging a lecture as early as possible after the 22nd May. This professor of philosophy is the gentleman who had the extraordinary privilege of meeting Lalaji Maharaj about which I have already written to you. So kindly keep in mind the possibility that we may have to go straight to Storrs and later on visit Mrs. Caroline S. Miller and Fred Weinstock in their respective places. I note you are arriving in Delhi on the 16th evening. I personally have not decided my departure date yet and await your instructions whether I should come there on the 16th or if it is enough if I come on the 18th.

All are well at home by your Grace, Pranams,

Yours affectionately,
Parthasarathi

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**No C/584/SRCM** **Shahjahanpur**
**10th/11th April 1972**

My dear Parthasarathi,

Received your affectionate letter with a copy of the letter sent to Shri Ramakrishnan of Troy. I want to visit Mr. Fredric Weinstock and Mrs. Caroline S. Miller, because you will see that something good will come out of it. And, moreover, I do not want to leave the professor of philosophy of Bangladesh, who has invited us to lecture at his college. Programme may be arranged in a way that we may be able to be there also in spite of other places. I shall agree with the programme you amend.

I am going to Delhi on the 16th instant so that if there may be any deficiency in our visa and other things, it should be made up. You may come on the 18th April.

Dr. Harnam Singh has asked me whether he should obtain the visa for Holland. He asked me only on this account that Holland has been left out in our programme.

I am writing to him this very time, not to obtain any visa for Holland. You may write to Mrs. Birthe Haugaard that she should inform the associates of Holland, if any, of my arrival at Copenhagen.

Copies of the printed programme have arrived.

We are doing well. Love to children.

Yours affectionately,

Ram Chandra.

P.S. Mr. Vira Raghavan is a very powerful man being in *dhruva pad*. It is his duty to help us in spreading the message of the Master in the western hemisphere also where we are going.

R C

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**Camp New Delhi**

**Dated 19th April 1972**

## OFFICE ORDER

To the Secretary,

Consequent on the rapid expansion of the activities of the Mission both within India and abroad, some re-organisation of the existing set-up is necessary, and the following orders are therefore issued for your attention and immediate action.

1) The Secretary shall, with immediate effect, be designated GENERAL SECRETARY and he shall be the secretary of any committee constituted in India or in Overseas countries. The General Secretary shall also be a permanent member of all overseas working committees as and when such bodies are created according to local needs.

2) The General Secretary shall take immediate steps to ensure that Overseas centres of the Mission are properly organised by setting up Working committees in each country where the Mission is active enough to justify this. Such working committees shall normally have a minimum strength of seven members, of whom four members shall be permanent members of the committee as set out hereunder:

The President

The General Secretary

The Preceptor-in-charge of overseas centres

The Preceptor-in-charge of the centres in the country concerned.

The rest of the committee shall either be nominated by the President, or elected from the local membership as local laws specify.

3) Necessary steps may be taken to register the Mission in all countries abroad, wherever this is possible within the framework of local laws and the constitution of the Mission.

4) In the absence of the permanent President, all local working committee meetings shall be presided over by the Preceptor-in-charge of the centres. The local committees shall work with a Joint Secretary who will be appointed for the purpose. The Joint Secretary shall be responsible for the proper working of local organisations of the Mission and will report direct to the General Secretary and be guided by him in all the work of the Mission. All reports of local bodies shall be forwarded to the General Secretary in duplicate for his attention and disposal.

5) While the orders under 4 above apply to overseas organisation, you may at your discretion appoint one or more Joint Secretaries in India, at centres of the Mission where the work load is sufficient to justify the appointment of such a person. Such Joint Secretaries will assist you and be guided by your instructions issued from time to time, and in your absence they will be guided by the Joint Secretary at Shahjahanpur, who will henceforth be designated HEADQUARTER'S JOINT SECRETARY. Local Joint Secretaries shall not be members of the Central Working Committee unless the person selected for appointment already is a member of the Central Working Committee.

6) Organisational matters within India will be dealt with by you in accordance with instructions already issued earlier.

Organisational matters concerning overseas centres of the Mission will be dealt with exclusively by you, and in your absence by such person or persons to whom you may delegate responsibility for this task. All reports from abroad will be routed to you for action, and all main files and records pertaining to overseas centres will also be maintained by you, providing copies for headquarters wherever necessary. Maintenance of overseas accounts will be the responsibility of the General Secretary, and will be handled exclusively by you.

These orders will take effect immediately, and you may take necessary action to implement them and report to me from time to time.

Ram Chandra
President

## MESSAGE

Delivered by Master on the occasion of the gathering of abhyasis of the Madras centre to welcome Master after His tour of the Western countries.

**Madras: 9th July 1972**

God is simple, and the method followed to achieve Him is also simple and straight. Man, technically termed homo sapiens, i.e., wise man, has tried to seek God. Thought when purely Divine, can reach the Source without fail. If corrupted with attributes and qualities, realisation also becomes corrupted and degraded. Gross methods give grosser results.

Meditation on the simple, pure and Ultimate alone can save man in his crisis. This surely makes him more and more simple, bringing him closer and closer to the Original home. As you think, so you become.

There should be the subtlest method to realise the subtlest being. There should be one method, one Master and one God. Of course, selection you will have to do yourself.

The density of the thought can only be removed if we take to the subtle method. My experience in this field is that if you want Divinity, the method should be easy, smooth and natural.

The boy likes the toy in his tender age, and as he grows older, love of the toy is gone. He seeks other things for his enjoyment which are subtler than those he loved earlier.

I find great difficulties here. People follow what they want and do as they desire but expect the result to be as I want it and which is so dear to them and to me. The result is that a sort of block is formed. I find this in many hearts. This hides the Reality and keeps it out of the sight of the abhyasi. If I am to be held responsible, we will request you to follow what I say. JAPA — people do without even knowing how to do it. Similarly there are other modes of worship which they do in order to please themselves, but not to please God. I want to create naturalness in you but you prefer mechanicalness. In this way, you see the mirror from its back.

It is a pity that we do not read authenticated books, say, raja yoga. Raja yoga sets in when other things accumulated by wrong practices, are gone. Preceptors clean grossness out, but people enwrap it again. So, you have to seek the solution yourself, just as you have to walk on your own legs. Of course, energy is needed for it, for which our help is indispensable, and is ever available.

I had hoped that today I would see many of the higher personalities of Madras in our satsangh, but I find only a few.

Copy for General Secretary

Ram Chandra

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## Circular Letter

**No. C-89/699/SRCM** **Shahjahanpur**

**1st August 1972**

All Preceptors of
Shri Ram Chandra Mission,
Shahjahanpur.

It is observed that some of the preceptors or some abhyasis have started correspondence with the members of the Mission in foreign countries. In such letters they have written such things that are not desirable and are against the ideals of the Mission, and some appear to be not in accordance with the principles and technique of Sahaj Marg Sadhana or its philosophy. This sometimes creates some embarrassing situations.

It is, therefore, directed that no one should have any correspondence with the brother members in the West, unless it is extremely essential. But even in such cases the drafts of such letters should be sent for prior approval to the President. The General Secretary and the Preceptor-in-charge of Overseas Centres only are exempted in this respect.

This should be brought to the notice of all the members by the preceptors for strict compliance.

Ram Chandra
President

Copy to the General Secretary SRCM

P.S. Many associates had written while Master was on His tour in the West, inquiring about the talks, questions and answers, etc. between the Master and the people there. As it was not practicable to reply to each individual on the subject, it has now been decided to bring out the same in the form of a book. Hence those desirous of having the information, may please remit Rs. 10/- to our General Secretary, Shri P. Rajagopalachari, 11/E North Street, Sri Ram Nagar, Madras-18, for the same at an early date.

By order of the President
K.M. Saxena

**4th August, 1972**

My dear Parthasarathi,

I reached here safely with your remembrance at times. I have talked about Raizada for his extreme sluggishness to the work, considerably when I am on tour. If there is nobody to look after the work here I feel more peaceful than the man be here and do not work. Under the circumstances I hope that you will be in agreement with me.

I hope you will pass the same orders as drafted by me. The details you mostly know, rest I will tell you when we meet.

I hope that you will attend to the drafts as they really are and will send them as early as possible by my address, c/o Shri Ram Chandra Mission, Shahjahanpur, by registered post. Please take it to be very urgent.

My pain has begun to trouble me again but its rising is stopped when I gave up solid diet. I am taking milk. I am starting the injection Decca-Durabulin prescribed by the doctor there, received today from Dr. Parthasarathi.

Sarvesh has written to me a letter signing his name in Tamil, that means he is picking it up.

Love to children.

Yours affectionately,

Ram Chandra

P.S. Received the letter of Kasturi. Kasturi should write again after two weeks the condition of Bari Bahu in detail.

RC

**4th August 1972**

To,
The President,
Shri Ram Chandra Mission,
Shahjahanpur.

Respected Sir,

With humble request I pray to Your Holiness that till the next meet of the Executive Council, kindly issue necessary instructions regarding correspondence and other administrative jobs to Shri K.M. Saxena clerk at the Headquarters. I have already requested to Mr. J.R.K. Raizada regarding this and communicating this fact to Mr. K.M. Saxena.

Hope Your Holiness will give your consent on our humble request.

Yours faithfully,
P. Rajagopalachari
General Secretary
Shri Ram Chandra Mission

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**4th August 1972**

To,
Shri J.R.K. Raizada,
Joint Secretary
Shri Ram Chandra Mission
Shahjahanpur

My dear friend,

Under the circumstances it is requested that you may please instruct Mr. K.M. Saxena, clerk at the Headquarters to seek advice for each and every matter concerning the Mission directly from the President and from nobody else at the Headquarters in the interest of the Mission, till the next meet of the Executive Council.

Hope you will follow according to above noted request.

Yours Sincerely,
P. Rajagopalachari
General Secretary
Shri Ram Chandra Mission

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**4th August, 1972**

To,
Mr. K.M. Saxena,
Clerk,
Shri Ram Chandra Mission,
Shahjahanpur.

Dear Mr. K.M. Saxena,

You are hereby directed to seek advice for each and every work of the Mission at Headquarters directly from the President and from nobody else whatsoever it may be immediately after the receipt of this letter.

Further on I must be informed that my orders are complied with to the very letter.

General Secretary
P. Rajagopalachari
Shri Ram Chandra Mission

**Madras**
**7th August 1972**

Revered Master,

I have just received your letter of the 4th and I am sorry to hear that your health is still bad. I do hope you are following Doctor's instructions regarding medicine. Specific in taking medicines as required will give you relief and eventual cure. I must also request you once again to take diet as prescribed, and periodic doses of milk if you are to be spared unnecessary suffering. Repeated doses of cold milk at every two hours is an **absolute** necessity, and in the interests of all your abhyasis and devotees, we all pray sincerely for your welfare. I must request you to abide by these conditions because so many are dependent on you and your welfare, and need you for their life itself. I hope you will write to me and confirm that you are not neglecting medical attention and advice.

I am sorry to note that Mission work is sluggish and suffering so badly and something must be done about it. I discussed with you when we were abroad that we must give up ideas of cheap labour even for the press and the time must come when we must employ efficient people and pay them whatever is necessary to ensure good work and continuity of service. Even for clerical work, it does not matter what we have to pay, but we must employ one good clerk and a good stenographer who may or may not be abhyasis. It does not matter. Similarly the press must be treated as a business concern and whatever expenses are necessary must be incurred at appropriate time if we are to continue to run the press at all. I have brought to your attention our obligation to the subscribers who are entitled to receive the Patrika regularly and unfortunately this year so far only the January issue has been published, and while March issue is probably ready for despatch, May and July are being consolidated in one issue and all this, if it continues, will reflect seriously on press management and tarnish the image of the Mission. I must request you to give serious thought to these matters and instruct me on how to proceed. The Mission is growing and from a national image we have now to develop into an international status and while it is not an easy thing, it can certainly be done given the correct outlook. I do not know when I will be able to meet you at Shahjahanpur, but I look forward to your darshan at an early date.

Sister Kasturi is well and active in Mission work. Wednesdays and Fridays there is satsangh in the evening at our house and people are coming in large numbers and beginning to evince a degree of interest which they have not evinced before. I do believe that by your grace the abhyasis of this centre will begin to grow spiritually even though at this late stage of their participation in spiritual sadhana.

My father is well as also Bari Bahu and Krishna. Work has commenced in respect of preparing *India in the West* for publication. A Tamil translation of *Commentary on Ten Commandments of Sahaj Marg* is already in the press. We are also having centenary committee meetings at necessary intervals to plan for the centenary celebrations next year. All in all we are all very busy here with the Mission work entrusted to us and with your grace, everything will come to a successful conclusion.

I close this letter again sincerely requesting you to look after your health and co-operate with everybody who is looking after you in primarily taking the milk and food.

Pranams,

Yours affectionately,

Parthasarathi

P.S. I am enclosing letters to Shri Raizada and Shri Saxena which may kindly be handed over to them. Copies are attached for your information.

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**Madras**
**7th August 1972**

**STRICTLY CONFIDENTIAL**

Revered Master,

In accordance with your desire and in accordance with the drafts of letters to be issued sent by you to me I am enclosing all that you need. However, I feel that as President these orders could have been issued by you yourself under your own authority because if it is made to appear that these changes are as a result of my own views and suggestions there will definitely be misunderstanding in all quarters. I do not know your views for handling this matter in this particular way and therefore I am sending these letters to you in obedience to your instructions, but if you should decide that it is better for you to issue the orders yourself, you may kindly take action as you consider fit, and in that case destroy the letters I have enclosed for Shri Raizada and Shri Saxena.

Pranams,

Yours affectionately,
Parthasarathi

**Madras**
**7th August 1972**

Revered Master,

To attend to correspondence and other administrative matters at Headquarters it is felt necessary that instructions should be issued to Shri K.M. Saxena, Clerk, to handle all matters under your direct instructions. I am requesting Shri J.R.K. Raizada, Joint Secretary, by a separate letter addressed to him to see that this is done, and I am also communicating these instructions to Mr. K.M. Saxena by a separate letter. Copies of my letters to Shri Raizada and Shri Saxena are attached. It is requested that your Holiness will give consent to these moves.

With pranams,

Yours affectionately,
P. Rajagopalachari
General Secretary

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**Madras**
**7th August 1972**

Shri J. R. K. Raizada
Joint Secretary
Shri Ram Chandra Mission
Shahjahanpur (U.P.)

My dear brother,

Under the circumstances prevailing in Shahjahanpur in respect of correspondence and general administrative work a decision has been taken that Shri K.M. Saxena, Clerk, will handle these matters under the direct advice and instructions of the President, H.H. Shri Ram Chandraji Maharaj. Shri Saxena must seek the advice and guidance of the Master for each and every matter directly from the President and from nobody else at the Headquarters in the interest of the Mission. These instructions will hold till the next meeting of the Executive Committee (Working Committee). I trust you will follow this instruction and also ensure that Shri Saxena acts accordingly.

With best wishes,

Yours,
In the service of the Master
P. Rajagopalachari
General Secretary

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**Madras**
**7th August 1972**

Shri K.M. Saxena,
Clerk,
Shri Ram Chandra Mission,
Shahjahanpur (U.P.)
Dear Shri Saxena,

You are hereby directed to take over correspondence and general work of the Mission with immediate effect under the direct advice and guidance of the President, H.H. Shri Ram Chandraji Maharaj, whom you will consult for each and every matter concerning the Mission. You are also directed that for no work concerning the Mission will it be necessary for you to consult anybody else except the President Himself.

Please acknowledge receipt of this letter and confirm that these orders are complied with to the letter.

Yours,
In the service of the Master
P. Rajagopalachari
General Secretary

**Shahjahanpur**
**11th August 1972**

My dear Parthasarathi,

Received your registered letter. It was the necessity to obtain orders from you in the matter related to my previous letter. I know I have got powers but powers if utilised repeatedly the power itself will lose effect. It will be thought to be the routine of the day with no value in the end. I should exercise my power when it is perfectly needed at the same moment. In that case the officers of the Mission will have no bearing on the abhyasis. It will be like that *Take ser khaja, take ser bhaji*. [Editors Note: "Half anna (three paise) per measure (ser = approximately .5 Kg.) of sweetmeat and half anna per measure of vegetable." This refers to a folk story in which a whimsical king fixed one price for all commodities sold.] So I must be kept reserved for the work where the Mission position is at stake. If the same voice repeated ten times, the people will not hear it at the eleventh time. I am ready to admit hundred and one times that I wanted to get it done by the Secretary himself because it is his office. Office is in the room but the work is outside. So we should look towards the work first and then think of the office.

The circumstances warranted to have this order from you because Prakash had the idea that his father must be given rest as much as possible and Raizada wanted to give himself as much rest as possible. That was the tussle and both of them wanted to pass the routine orders and all the circular letters in their own way and pen. Of course, there was no quarrel between them but the sluggishness of Raizada and the stiffness of Prakash might have taken the unpleasant turn. So here in the administration both sluggishness and stiffness are not needed for the fair play of the work. I think further details are not needed.

I obtained your orders by the way, so that I may serve on them if they are thoroughly needed. I have not served that order up till now but trying to improve the condition in every way possible. I am doing it and the condition is a little bit improved. I have got full consideration of your position and think me as your own shield. You remove this idea altogether that such thing will happen which may bring upon you any blame. For all these things I am ready because I have to run a Mission, but at the same time you are not free of this duty too. I believe you are satisfied now.

Jaggan, of course, is a good speaker and he is only happy about it. If you study his inner condition, you will find him all dark. I do not like to use the word fit for such persons. The acuteness of wisdom is also slowly leaving him.

I am cautious of my health because you want me to be healthy. If my lazy habits are gone I can be much better in two months. This is my idea that circulation of blood does not work in natural way in the lazy person. As a defence I must tell you that bodily I am very lazy but active in inactivity. So the real work is not suffering. If I am here I am **There** also.

I have written a letter to Umashankar of Sitapur, the copy of which I am also sending to you, it will give you the idea that I am growing a bit strict also. Weeding is needed to bring spring. I am not wholly working on it but a little bit of idea is there.

I am compelled to examine the account of Premiji of Kanth and that I am doing now. I have also made some allegations against him on the evidence of the trustworthy persons. The steps necessary for it will be taken.

Now what I should write to you except the respect to myself. Why I use this word? This is because I am respected by myself. There is one type of animal — dogs walking on the street are called street dogs, sadhus walking on the street are called street sadhus, if God would have walked on the street he would have been called street God. And in that light what would have been His value — just it should be to me.

After this joke I am now coming to the point which I am telling you confidentially at present. Now Vira Raghavan who had developed a sort of grossness and after good consideration I came to know that it grew out of itself when Divinity was not working there. I pulled it out and that was the only way. Melting means expanding the grossness in the body. I uprooted it altogether but it left an imaginary pit at that spot. How to fill up is the question. It is checking the further progress. He cannot go beyond it unless it is filled. I cannot say whether I can take months or years or a life. But who believes me and who listens to me. If I trouble my Master for it, it seems to me that he has taken the neutral side. It is the return of his own doings. Getting sugar and eating bitter pills. My heart is like this that I cannot see any bad thing among my associates at least. You may speak to Kasturi about my finding. Seshadri has created a sheet of grossness in himself which gradually I shall remove and he also promised non-reoccurrence of this thing.

I told him all about Vira Raghavan so that he may also try but he may not succeed. Kasturi may try and she may succeed decimal five percent. Although I am not hoping it. This seems to be the result of rejecting my humble request to help me in the West by the power given by myself. Although I am not wanting in power in any way. When heart was diseased according to him, mind was sound. Suppose mind was not working, prayers he could offer very easily.

It may be his presumption that since I have given him the power I have lost my own, that is why I flattered so much in my letter shown to him. He is not free from heart disease yet the condition of heart is as if a leather has been thrown under the rains and roughness comes into it. I pray for his recovery.

Love to children,

With best wishes,

Yours
Ram Chandra

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**Madras**
**14th August 1972**

Beloved Master,

I hope you are better. We all pray to Revered Lalaji Saheb to grant you good health.

On Saturday 12th August Kasturi Jiji gave me a sitting. I felt completely lost in unconsciousness. I also felt someone sitting next to me. Jiji told me that when she finished the sitting she saw this other person diving into my heart, and the person was you. Please explain this to me.

Today I again had a sitting with Jiji when I felt my whole mind and higher regions illuminated. Then I felt my yatra of 4th point had been completed and I was now ready for moving to the next point. After the sitting was over Jiji said she found me as if I had died to this body.

She also saw that my yatra of point 4 was over and *laya avastha* in that point complete. I seek your clarification.

By your grace we are all well. Chi. Krishna was unwell the whole of last week and did not attend school. Jiji has also been unwell.

Baby Navnit appears to have something wrong with his left arm. Chi. Umesh and Choti Bahu came with baby Neetu and later took baby to hospital for an x-ray. Chi Sarvesh is well and comes to satsangh regularly.

Work in connection with the Centenary celebrations is progressing; as also preparation of manuscript for *India in the West*. Tamil translation of *Commentary on Ten Commandments of Sahaj Marg* is in press, and it is expected to be ready for release by end September. We shall print 500 copies only.

Please keep us informed of your personal welfare.

Pranams. Yours affectionately,

Parthasarathi

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**No. C-89/712/SRCM** **Shahjahanpur**

**20th August 1972.**

To the Preceptor-in-charge of
all centres of Shri Ram Chandra Mission

Dear brother,

As you already know, the accounting year of our Mission is going to close on September 30th, 1972. In order to make a consolidated report of the accounts of our Mission, it is necessary that all preceptors will realise their duty to help us by sending the annual accounts of their respective centres, by the middle of October, 1972 positively, to the Headquarters to enable us to place it before the auditors for audit and for incorporation in the annual report of the Mission.

It has also been observed that the preceptors find greater difficulty in getting the statement of accounts prepared at a stretch in the end of every financial year. Thus, in order to avoid this difficulty and also to facilitate the work at the Headquarters, it is thought expedient that accounts of the respective centres in the form of regular usual half-yearly statements may please be sent to H.Q. to enable us to make the consolidated statement ready for final consolidation of the account of our Mission at the earliest.

It would be appreciated if the preceptors take pains in complying the orders of the Mission strictly and send the required statements well in time.

Yours
Ram Chandra
President

Copy to the General Secretary, SRCM, for information

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**Madras**
**22nd August 1972**

Beloved Master,

I received your confidential letter of 11th August which I could see only yesterday as I was away in Bombay on company work. I agree entirely with all that you say regarding timely and restricted use of your own powers. I have also received copy of your letter addressed to Shri Uma Shankarji.

Last four or five days I am feeling depressed — though outwardly I am normal. The external world seems to have lost whatever charm or meaning it had for me, but I feel that this has left an unfilled void inside me, so that there is something of a vacuum. This seems to manifest itself as some vague depression. The internal void seems to be unbalanced, I don't know how to explain it in words.

This morning I had a sitting with Kasturi Jijji, I felt as if I was a balloon, floating somewhere very high and very far away, and only a very fine thread, like one strand of a spider web, held me to this world. This persisted for some time. After this I felt light going **out** of me, and felt as if my body had big holes, like doors or windows, and the inside and the outside were no longer separate, or different, but were all one. Just before Jijji ended the sitting I felt as if all the light that had flowed out of me was coming back into me to reconstitute me into a living person.

I have told Jijji about Shri Vira Raghavan. It seems that on the one occasion he came to her, she told him he was very gross. But Shri Vira Raghavan replied that there was no grossness in him, and that consequently he did not need sittings from her, and therefore would not come to her for sittings. Kasturi Jijji has asked me to write to you about this.

Jijji and my father will leave on 25th night for Cuddapah to attend the Centenary Celebrations held there and return on 29th morning. I may also go for a day on 26th, but it is not yet definite. I am heavily overworked at the office — I need your grace very much, my beloved Master, to help to work effectively in all spheres. I feel a vague depression and a vague sense of loss, and sometimes idea of my death is also there — I don't know why.

This morning my father has received your telegram regarding baby Neetu's condition. There is nothing to worry about him. He is normal. Of course since teeth are coming out some minor abdominal complaints like loose motions, vomiting, etc. I have just spoken to Chi. Umesh. Neetu had a bandage around his arm for one week, but this has also been removed a few days back and doctor has confirmed that baby is normal in every way.

Bahu Sulochana still occasionally feels the presence of someone in the house. I pray to you to attend to this.

My love, Master, is only for you. My dependence on you is something so enormous that sometimes I feel afraid of it.

Love to you.

Affectionately,
Parthasarathi

P.S. Shashi wrote to me that the first part of your autobiography is completed, and you wanted me to write whether it should be sent to me. Please send it so that I can go through it and prepare it for publication.

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**No. C/723/SRCM** **Shahjahanpur**

**23rd August 1972**

My dear Parthasarathi,

Received your affectionate letter of 14th August. Pain often troubles me. Only milk checks it. I am taking medicine regularly. I am also receiving in a few days the same medicine which I am using, from Vijayawada through Subramaniam of Rajahmundry.

I have to tour in Moradabad, Roorkee and other places on or after 3rd September. Pain is the drawback. I know it will not last long, still I am taking all the care necessary.

Shri Raman Lal of Calcutta also came to me for a day and has requested me to go to his place. I shall try for it. The satsanghis are coming to me and my diary is full to the end of August. Further I am writing to them to come after they receive my letter that I am here. I am very anxious to know the condition of Chi. Navaneet, Chi. Umesh's son, so I gave a telegram to your father. I have just now received a telegram from your father and my anxiety about Navaneet is over.

During three months of your stay with me in the West gave you lot of improvement. I don't know how much time will it take to digest it. The things are working and it is good that Kasturi is there. I am thinking about removal of the grosser effects inherited by you from your father (please excuse me). The way of doing it I know, but how to carry on is yet to be considered. It is before-time work also. After *laya avastha* the *suksham* body is so reformed that it loses its characteristics, habits are changed and thus nature of the Master comes. But it is His work.

Now I come to your letter. Kasturi's transmission is very soft and congenial, and it often brings the state of *samadhi*. Seth Ji of Bombay also praised it very much, but my transmission is itself lost in transmission. That is the reality. If the people attend to such a transmission heartily and faithfully, such a transmission can transform the whole life. I gave you in the airport half a minute of such transmission. The effect is still there. A sort of covering I feel in you and when I remove it another comes in its place. Really this is a good sign of improvement, although you will not agree with me. Things which are coming as a covering are being thrown out by the Inner for your good. Kasturi has told you what she has felt about you. Now, you saw somebody sitting beside you. He may be I or my Own. You found while meditating that the whole mind and the higher regions are illuminated. The *anubhava* is correct. I probably, in the West, put you in the next point. It may be fourth point. Please note down whether it was formerly third point or fourth point. I think the fourth point is correct. Its yatra is almost over. This dying condition you felt is the picture of *layavastha*. About the diving in the heart, I am not very much sure that she is correct. Touch seems to be there.

I received a letter from London, in which his or her name is written as Ana with his or her address noted below. I do not know who is this one, and what is the full name. If you know, please write to me, so that I may reply to this letter.

Address: 30, Eardley Crescent
London S.W. 5

Since I came back from the West, my mentality has begun to change. God wants a new order of the world and I want to proceed, according to my status, with a new order of our Mission's society on the basis of spirituality. To start with, I want to give the bitter medicine in sugar-coated pills. I feel, as I grow older, I am becoming highly sensitive, and my heart speaks out the malice prevailing in all our centres. Now in the beginning I feel that in a few cases in North India, the preceptors are trying to become Masters themselves and me as an humble preceptor. For this purpose, I have to visit almost all the big centres of North India. But pain is a drawback, still I will try. Never mind if a few are weeded out. Since you are my right hand, if not the right heart, you should give consideration specially to this subject. I am going to Moradabad on 4th September. It will be a week's tour.

I enclose the letter of R. Mendelson with my reply for your record.

Love to children,

Yours affectionately,
Ram Chandra

P.S. Our Pin Code No. is Shahjahanpur 242001.

(Copy of letter dated 11th August 1972, from Mr. Ron Mendelsohn, 10, Fiitzjohn's Ave, London, NW3, addressed to Rev. Master)

Dear Master,

I am almost ashamed that my letter to you is so overdue, especially in the constant news that you are still recovering from the sickness that you carried with you through the last stage of your trip in Europe. Mrs. Davies always provides us with the latest information from India, and I must say, it would be nice to hear that you are your old self again in health.

As well as being the carrier of my progress report, my letter contains some news that I have already shouted from the roof-tops of London and St. John's Wood — as perhaps you have heard it already! I have decided to get married to Pauline, whom I trust you will remember from your visit here. We decided last weekend to marry on the 25th of this month because her parents are in London from Rhodesia for a visit, and we thought that it would be nice for them to be here to celebrate with us. It would of course be marvellous to have you here with us on the occasion too, and extend an open invitation to you and Chari to be with us. If, as I suspect that would be impossible, we ask you to celebrate with us on that day, and look forward to seeing you in India in the next year or so when we plan to visit you as promised!

I am feeling much better with myself, Master. Since the week I spent with you in London, I have had hard patches which taught me, amongst other things, to stop expecting things to happen in the spiritual line, and to stop looking for changes in myself, except historically, over longer periods. Mrs. Davies has taught me the exercises of taking the thread from the heart to the forehead and down to the navel, and I find it very helpful. It also seems to me, that however hard it is on a person that one is close to, such as Pauline in my case, one learns a tremendous amount by trying to see oneself reflected in the other person, and I think that she has been particularly brave to put up with some of the difficult times I seem to have imposed on her in order that I may learn. I guess that my turn to bear the hardship of another person learning will come in a similar way some day also.

Master, enclosed I took the liberty of enclosing an article written by me for the magazine I work for. I imagine that I infringed a copyright in the first few lines of the article, and hope that I won't receive a bill from you for doing so. I enjoyed writing that story, because I found such a beautiful opening to give it!

Master, I have just re-read the letter you wrote to me in reply to my letter with many questions I wrote to you in January. It still contains many secrets, but one thing I am beginning to see is that, 'To bring up the freedom some bondage is necessary and so there are rules of conduct. Real freedom is actually freedom from freedom.' You wrote those words to me, and I am particularly interested in them, particularly the rules of conduct. It would be nice to hear more of that someday when you have time.

Now I will close my letter, and wish you a quick and full recovery from your illness. Master, I look forward to hear what you have to say to me, and meantime wish you best regards,

Your abhyasi,
Ron Mendelsohn

P.S. I will encourage Pauline to send you her picture, which she has not yet done. I think that she is pleased with the meditations. Also, if it is not asking too much, could our marriage have your blessings?

(Relevant Extract from the Magazine "Perspective" dated Chemical Age 1972 June 9, at page 11. The page received with the letter dated 11th August 1972 from Mr. Ron Mendelsohn of London.)

A humble man from the north of India visiting the West for the first time in his life at the age of 74 was recently asked in a Danish Radio interview what he was. Amid the noise and activity that characterises a modern city built to acclaim the achievements of today's industrial and economic climate, he quietly replied, "I am what I ought to be."

The implications of what appears to be a trite answer to an apparently simple question are far reaching. Taking a step back to examine not only oneself in the light of the original question, but also mankind in general, becomes a frightening experience, especially if the light happens to fall on the direction and momentum with which the human race is moving in terms of population, industrialisation, pollution, food production and resource depletion.

In fact, it seems ironic that the step backwards seems more and more difficult to take the more a person is involved with perpetuating those very trends, which, if they continue at the present rates, will probably result in a sudden and uncontrollable decline in both population and industrial capacity.

The prediction is not new. Ever since Malthus in the 19th century forecasts of doom for mankind have been in the limelight, based on the fact that there were too many mouths to feed and too little food.

(and then the article continues)

**No. C/719/SRCM** **Shahjahanpur**

**20th August 1972**

My dear Ron Mendelsohn,

Received your affectionate letter dated 11th August 1972. I am very grateful to you for the kind invitation to attend your marriage ceremony. May you both be happy and prosperous.

By marriage we also learn the 'unity' — a prelude to unity with Divinity.

The world itself is a training ground for us all. The experiences we get are auxiliary forces leading towards Divinity. We generally learn from the things before us, but not from what is beyond.

I am happy that you have quoted the words which came out from being for becoming. Simple as I am so goes my expression.

I still suffer from stomach ache, but not of so serious nature.

Yours affectionately,

Ram Chandra

**NOT ON THE ORIGINAL**

Copy for information forwarded to Shri P. Rajagopalachari, General Secretary, SRCM, at Madras, along with a copy of Mr. Mendelsohn's letter dated 11th August 1972 and an extract from the magazine "Perspective" dated Chemical Age 1972 June 9th.

Ram Chandra

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**Madras**

**25th August 1972**

Beloved Master,

Your letter of 23rd, so full of love and confidence in this poor soul, reached me in record time this morning. I am sorry to hear that pain is still troubling you, and I earnestly request you not to undertake travel **unless you are normal**. You are the Mission, and your health is the health of the Mission. Please therefore do not travel unless perfectly well, and completely free of pain. My life is dedicated to you, my beloved all and everything. Unlike more sensitive persons I do not feel your pain or your suffering, but nevertheless I suffer in my heart for you.

Chi. Navneet is perfectly all right. Don't worry on his behalf please. I don't know what Chi. Umesh or Chi. Sarvesh write to you but, perhaps, they exaggerate things and unthinkingly cause you anxiety and worry. Your grace must flow to them and make them men worthy of being your sons. They have to learn a lot in life. They must learn that to be your physical children is not enough, they must aspire to be your spiritual children, worthy of your love and grace, and of society's regard and trust. I pray to you not to neglect these brothers of mine while transforming the universe.

You put me on 4th point on 13th March. After that I don't think you have shifted me. During the last three or four days I feel as if I don't belong to this physical world. I feel like a man in a station waiting room, waiting for his train. Today I had a sitting with Jijji. Normally I feel myself soaring away and away, far away, but today I felt as if I was where I was, but everything was flowing into me.

I pray for your grace to shine on your daughter-in-law Sow. Sulochana too. Poor thing she deserves your grace and I pray for your glance to fall on her and give her with the generous love that you are showering on me.

I have sent a telegram to Ron Mendelsohn congratulating him and Pauline on their marriage, and conveying your blessings.

The person Ana is Mrs. Anna Campbell-White, wife of the Indian gentleman from Kanpur, who has settled in England, and who came to meet you twice at the house of Mrs. Davies. I have noted what you have written about North Indian centres. I pray that all those who have taken up work of the Mission in your service may do it to your satisfaction and their own spiritual benefit.

Yesterday Shri Vira Raghavan came to discuss the poor condition of our ashram building. The roof is giving way, being badly attacked by white ants. If we are to go in for a *pucca* roof of metal and asbestos sheets we may have to spend about Rs. 10,000/-. I wonder whether we should spend so much on this since the land does not belong to the Mission, and none of his children have accepted you. Kindly advise.

My father and Kasturi Jijji are going to Cuddappah tonight and will return on Tuesday 29th morning. All are well at home by your grace.

I request you to examine my wife's experiences of seeing someone in the house, and completely clear this manifestation. Whether it is good or not, I don't know, but I am nervous of these things and pray for your help. We are worried that Krishna may be frightened.

I can say nothing except that I long to be with you again.

All my love,

Yours affectionately,
Parthasarathi

**25th August 1972**

Revered Master,

We have decided to close one of our bank accounts with the Canara Banking Corporation Ltd., Madras, which we do not operate so that we will have only the Allahabad Bank, Mount Road, Madras. I trust you will approve of this.

To close the account, the bank wants a letter from you. I shall be grateful if you will sign all the copies of the enclosed letter and return it immediately.

Pranams,

Yours affectionately,
Parthasarathi

**No. C/716/SRCM** **Shahjahanpur**
**4th September 1972**

My dear Parthasarathi,

Received your affectionate letters dated 22nd and 25th August. There is no doubt that the thatch of the Ashram at Madras should be replaced by now, as it is rotten and worn out. Unless and until the Ashram at Shahjahanpur is built I do not even like to think even of putting one brick in any of the Ashrams anywhere in the south or the north of India. That is my final opinion at present. If gamaxine may be used every year over the thatch, there will be no white ants at all.

I do not know what the new thatch will cost you. Any how I feel that you will not remain in possession of this Ashram for a longer period now, so you should purchase some land where you can build something for the meditation of the abhyasis.

There may be some talk about the present Ashram between the boys and the father, that I am only guessing.

My heart has in a way become naturally a heart which always thinks about the betterment of the others. Really speaking at least 30 times in a day I think of correctness of Mr. V Raghavan and slightly I am doing too, but at the same time my lower nature does not like me to work on it. There is no fighting between these two things, but it seems to be a demand of justice. I know that I might have to do it, but such fools like me are seldom born. Man is happy before he gets power. When work is given, then he does not want to labour. There is always danger of punishment for negligence of duty. I know my Master's words that he cannot excuse even one mistake committed by me. That is the real justice. Now I feel I have committed mistakes in selecting the proper person for the divine posts. Now one post of *dhruva-pad* has fallen vacant owing to the death of that man, but owing to my past experience I do not want to fill it myself. I will wait for the orders from my Master.

Mr. Jean Michel of Nice has arrived here three days ago. As you know that he has also been made preceptor and is doing good work. There are about 40 persons attending the satsangh every week.

I was called by the Roorkee and Moradabad people to attend the meetings at different places. I wrote to them that I shall attend if pain permits, but they have already made arrangements on a very big scale for the meetings at several places like Moradabad, Sambhal, Kanth, Dhampur and Roorkee. So I am going today, for six days with a bottle of milk to take it every time for stopping pain. I am taking Mr. Jean also with me. In all we will spend six days.

An income tax commissioner from Delhi is staying with me who will help me legally when I have to pay tax on *Samstha* income, we will have to file a few papers there, which he will direct by looking into the law. Roughly we calculate that we will have to pay about a lakh of rupees as income tax. In such a case, there is very little left to complete the Ashram building. You may also consult anybody in your company who deals with income tax.

The pamphlets of my Master have already been published in Hindi in Patrika. They have also been translated in English by Mr. S. A. Sarnad. They have also been gone through and corrections suggested therein are also kept in the book for your perusal. Publisher's Note is also given. You can change it, amend it or rewrite it anew. It is my idea that if this thing is published up to Centenary it will look very nice and I think it is possible.

The first series of my Autobiography is ready, but that I will send to you after some time for your perusal and corrections. You have got enough work to do, so I am not sending it at present.

Umesh has not written anything to me about his son's trouble in the left hand. Sarvesh has written to his friend about his condition. Since no letter received afterwards, I gave a telegram. I wish that all my children may become spiritual, but I do not know why I do not touch them except in group meditation. I shall be happy if you take up the cases of Umesh and Sarvesh. Now I am happy that Navneet is well.

On 3rd September 1972 I put you on the **5th** point. Please note. The condition you wrote in your letter dated 25th August is of *salokyata*. This feeling soaring shows the flight. About the condition of Bari Bahu, I could not come yet to the correct finding, yet I assure you that there will be no harm done either to Bari Bahu or to grandson. I am so absorbed in my work that mind does not get any rest to give a correct finding. Kasturi is there. Tell her to observe and give her finding, not minding if it is a wrong or right one. Does Krishna also feel the same, although he should not be asked repeatedly. He should be convinced that it is his thought and nothing else.

Now I am very briefly replying your letter dated 22nd August 1972. Whatever you feel is really a renunciation. It will develop further.

I am sending you the copies of certain important letters. Mr. Fred, a preceptor of the Mission, has put several questions to me which you will find useful in replying to the questions asked from you, and you will find them useful during talks. Mr. Ron Mendelsohn has also sent to me a letter of marriage invitation. I replied it in peculiar way. You will laugh very much. (Copies attached.)

Love to children, Yours affectionately,

Ram Chandra

Copy of letter dated July 17th, 1972 from Mr. Fred Weinstock (USA) addressed to Rev. Master.

Dear Master,

I hope you have returned safe and sound from a successful journey and are in good health. I am particularly glad to have the opportunity of communicating with you again, as I have been feeling much in need of your guidance and help. While I was visiting in India I was almost constantly feeling a great sense of enthusiasm, energy, certainty, and clarity about my abhyas and about the work. Since returning to the West, however, it has happened that I have often been confronted with great confusion, lack of energy, uncertainty, and doubt in myself about the meaning of my journey on the spiritual path. I found that while I could temporarily remove some of these obstacles through meditation and cleaning, they have always returned, often with even greater force. I do remember you saying that Western people could have trouble on the path of spirituality because the Western mind always wanted intellectual answer. And I have been thinking that my own Western mind has been stimulated again to much questioning and consequent confusion since returning to the West. So I would like to ask you about some of these questions, as I feel that my understanding of the answer is somehow important. I feel that my ability to do my share of the work with the necessary confidence and enthusiasm is being opposed by the confusion I have spoken of.

To begin with, I feel that I am fairly typical of many young Westerners who in the past 10 years or so have begun to seek to lead a spiritual life. Simply in seeking this alone, we have gone against the highly materialistic values of recent Western culture, and have often received much criticism against us from our culture because of our spiritual explorations. However, out of these spiritual explorations, we did begin to evolve some spiritual ideals, in the light of which we tried to discriminate true spirituality from the pretence of spirituality, and to find our way through the darkness to the path of spirituality, all of which was quite new to most of us. Most of our spiritual ideals were really quite in line with, and often derived from those of such men as Christ, Buddha, and most saints of all ages.

Now it is only in the light of such spiritual ideals and experiences as I presently have, however limited they may be, that I am able to try to understand and judge the meaning of my spiritual experiences. For instance, it has for some time been one of my basic assumptions and ideals that when I meet a fellow human being, if he is a truly spiritual person, his inner brightness, love, and Divine qualities will shine through and manifest in every respect of his outward personality and behaviour, he will show true awareness of his fellow human beings and their needs and feelings, and he will live in a simple and natural way, he will, in short, be quite extraordinarily different from the average, materially oriented human being. I do not at all mean to imply that I myself am able to live up to such ideals, seeing myself as a beginner on the path, but it has nevertheless been by such ideals that I have tried to choose my friends, associates and guides on my spiritual journey.

In view of this subject of my ideals, several aspects of Sahaj Marg system have recently been disturbing me deeply. As I had enthusiastically agreed to give my life to the work of the system, and to explain to interested people that this system will raise them to the highest level of approach possible for a human being, I had also accepted without question everything I had read and been told about the system because of my feeling of devotion for you, and my happiness with the inner experience of my abhyas. I think that it may have partly been my unquestioning enthusiasm and joy with Sahaj Marg system that caused other people to be interested in trying it also.

However, at some level in myself, I was aware that really I do not personally know, consciously at least, anything about what level of approach the system can bring people to, being a beginner myself and not having personally experienced the higher regions. And so I tried to observe other abhyasis and preceptors, with an eye to seeing if abhyasis who had been practising their abhyas for a number of years, did in fact manifest spiritual qualities that would indicate to me that they were indeed living in a high realm of spirituality, that their years of devotion had indeed secured for them the highest level of approach. In short, I assumed that these qualities would shine through in their being, and that they would be a living example of what I and other people could hope to attain after some years of practice in Sahaj Marg. In my observations I particularly focused on some of the preceptors of whom I had received the impression, rightly or wrongly, that they were considered to be some of the most highly regarded and spiritually evolved in the Mission.

Now I felt that many abhyasis and preceptors that I met were extremely nice, kind and hard-working people. I did not find them very different from other kind of people I met, who have never done any abhyas at all, but nevertheless, they seemed very good people to me. But — I humbly ask your forgiveness, Master, if I am out of place in saying so — when I observed a number of preceptors who I thought were supposed to be spiritual beings (some of them are even officers and representatives of the Mission), I was able to see little spirituality in them, or at least little of what I think of as spirituality. Not only this, but really they seemed to have the personality qualities of very ordinarily materialistic, anxious, and competitive people, who show little respect for the feelings of their fellow human beings. Great egoism and insensitivity seemed present in them. I was told by a preceptor that one of these people I speak of had already crossed the 11 rings of egoism and was now crossing the rings of splendour, yet he seemed to me one of the most egoistic and insensitive people I have met. He certainly did evoke the dislike of a number of young Western people who met him, and I really do not understand how a truly spiritual man could evoke such feelings in people. Also, I heard a different preceptor remark: "There are so many sannyasis in India, and they are so narrow-minded and intolerant that they have done a great discredit to the name of spirituality. Sometimes I think it would be best for India if all of them were lined up and machine gunned." It is amazing to me, also, that a supposedly spiritual man could be capable of making a statement like this, yet he is one of the most well-known preceptors of the Mission.

What I am really trying to say in all of this is that I feel I really have little objective basis for personally knowing that Sahaj Marg is the only way of bringing a person to the highest level of approach, as I have been told, or even the best way. Because personally I am only at a lower level of abhyas myself, and do not know the higher approaches, and also because I have not seen manifestations of what I assume to be higher spiritual qualities in other people of the Mission. While I assume that such a perspective may be a result of some misunderstanding on my own part, nevertheless I have felt my enthusiasm greatly blocked from being able to present Sahaj Marg to other new people as a means that I am confident will bring them to a high approach, simply because I only know my own experience of Sahaj Marg (for which I am grateful to you), and little else.

I am brought here to a second question which has been disturbing me. As briefly referred to in the last paragraph, I have noticed a consistent tendency in the literature of the Mission, and in the abhyasis and preceptors of the Mission to claim or imply subtly that Sahaj Marg is the best system, in fact the only system, because transmission is used, which can help people make any real spiritual progress. The claim even goes further to imply that nearly all the people who are commonly considered to be saints for many centuries now, do not really deserve to be called saints, that they really have helped the common people not at all. While no particular saint or mission is ever attacked by name, I think that an even more serious thing is being done, because it is being implied that almost all recent saints, blanketly, are false saints, and not truly deserving of the respect the people accord them. (Actually, the literature is even sometimes inconsistent which I find confusing, because it also implies that there are many saints who have reached the highest level of perfection.) All of these claims may even be true, though as a Westerner, who has had little contact with saints, I have no direct way of knowing it. But I am quite disturbed by my observation that the majority of abhyasis I have met in Sahaj Marg system have shown a quite competitive and critical attitude towards people who practice yoga in other systems, as if these people were all sadly deluded to think that they could really be making spiritual progress in systems that do not employ transmission. I have even seen some quite good and sincere people practising other forms of yoga, openly insulted by the statements of preceptors and abhyasis that their spiritual efforts were deluded and worthless, because only transmission is effective. Amongst the ideals, which I mentioned earlier, which young American seekers hold, is a general respect and feeling of community with all saints, yogis, and spiritual seekers who are sincerely seeking Reality, no matter what their level of approach or method of yoga, and it is even one of the ideals of our Mission that all men and women of the world should be treated as our brothers and sisters. So I really do not understand how, if abhyasis cannot even be encouraged to feel a common bond between themselves and saints and other seekers of spirituality through yoga, if abhyasis need to feel competitive towards these people, how can they ever truly transcend their separateness and feel all men and women to be their brothers and sisters? I simply do not understand why it should be necessary for anyone to claim that Sahaj Marg is the best or only way, or even that it is better than other missions. Earlier I found myself also inclined to take such an attitude that other missions were not as good. But having thought about it, I realised that I do not really know such a thing personally, and do not feel I should make such a claim.

These questions have been troubling me almost since my return to the West, and it was much the same thing over which I felt anxiety during your visit to America. I hope you can help me to resolve the confusion I have been feeling about all this. And I hope that I have not been too unreasonable or inappropriate in my expression of such matters. Because, actually, all I would really like is to have total confidence in the Mission and no doubt whatever.

I would also like to ask you a few practical questions pertaining to the work. Presently I am living in the city of Boston, where I am seeking employment. I have also been reading the literature, planning to read all of it several times, and continuing regularly with my abhyas. Three abhyasis who have begun meditation here have been practising with sincerity and devotion for two months now, two of them receiving transmission at least twice every week, but all three have reported with disappointment that they have felt no conscious effect whatsoever, either from their own practice or during transmission with preceptor, or in their daily life. I do not know what to tell them and do not understand this, and would like to ask you what it may be. Their names are Mr. & Mrs. Jay and Shelly Patt, whom you met during your visit to America, and Mr. Reese Layton.

Also, when I visited my parents in their city 300 miles from here, they and three other people began meditation there. Since I cannot be present to give them regular sittings, and to initiate other new people who they tell me are interested, is there some way you could look to watching over them, or can you tell me what to do? One day I arranged with my parents that they should have a transmission while sitting in meditation at home, while I should transmit and clean them long distance from Boston. They telephoned and said they received the transmission as if I were in the same room and were quite happy. Is this an appropriate method and should I continue it?

The addresses of the abhyasis in my parents' town, if they would be helpful, are:

Mr. and Mrs. Albert Weinstock
2750 Gordon Street
Allentown, PA, 18104 USA
Mrs. Louise Ondrecken
2984 Avon Rd.
Bethlehem, PA, 18107 USA
Mrs. Gertrude Hendrix
1645 Turner St.
Allentown, PA, USA
Mrs. S. Heilman
1910 Focht Ave.
Allentown, PA

I have a particular question to ask about the relationship between the 13 granthis (or knots) and the 23 rings around the centre, as I have not been able to find an answer to it in the literature. It is implied that the progress of an abhyasi in Sahaj Marg system can be measured both by the number of rings he has crossed towards the centre, and by the knot he has reached in his journey. What is the correlation between the two? For instance, if an abhyasi has reached the fifth point of the heart region, does it mean he is also crossing the fifth circle of maya? Or, if an abhyasi has entered the mind (*brahmanda*) region, does it also mean he has started crossing the rings of egoism? Also, is the case exactly the same for each person? Or is it possible, for instance, that a person who has reached only to his fire centre, may have already crossed all the rings of egoism and crossed into the central region?

At present I have Mission literature to distribute or sell to people. Would it be possible for you to send several copies each to me, by sea mail, of your books, and also some copies of *Sahaj Marg in Outlines*.

Finally, if you could tell me something about my own present level of progress in terms of journey through the points, I would be grateful. I have found my meditations to be going through changing conditions often, sometimes being full of thoughts and anxieties, and sometimes being quite full of peace and lightness. Generally I feel a sense of slow progress, though I may note this present period is quite different from when I first began meditation, and I have no way to gauge my present position.

I would be happy to hear from you soon, and greatly look forward to it. My present address, which is temporary, but through which I can always surely be reached is:

Fred Weinstock
c/o PATT
27 Harold St.
Medford, Mass. 02155 USA

With greatest respect and affection,

Fred

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**No C/788/SRCM** **Shahjahanpur**
**28th August 1972**

My dear Fred,

Received your very affectionate letter dated July 17, 1972. I am very happy that you put therein certain questions for your satisfaction.

We all try, according to our system, to reach the changeless state. When we have a goal like that, changes are necessary. **Changes develop power for their ultimate growth.** So the condition is not always the same. Hence it is necessary that you may feel these things. As long as you were with me, changes were also there, although not to a level of consciousness. Like a man under intoxication, so to say, you could not feel the changes, although, as you have acknowledged in your letter, you did have an inkling, an enthusiasm, clarity, etc., while you were here. In the West you did not find this sort of environment, so you began to feel adversely. But if you sit in meditation in early hours of the morning, when everything is silent, you will feel the same thing in yourself, which, in spite of the disturbances, will give the true picture of the condition you are in. When you do the cleaning, things are cleaned, to whatever degree it may be. Therefore, you should continue the process. When you, or anybody, do the process of cleaning, a sort of doubt starts in a natural way, because the whole of the things are not cleaned at the same time if they are badly rooted. Really what is cleaned at the time is cleaned, and for the rest you try without doubt.

Will is not a will that does not work. Doubt is the poison to the will. So there is my pet sentence, "If anybody wants to give poison to his will, have doubts."

You say the Western mind (which always wanted intellectual answer) has again got stimulated in you there. There are so many things which can be explained intellectually and scientifically also. But when we go beyond the matter, science cannot prove its worth. If the thought is attached to Reality, other things will look like fog without any effect. So what should be the aim for the abhyasi — a thorough attachment to the Reality, doing all the worldly work simultaneously. We cultivate these things by constant remembrance, as I have mentioned in the *Reality at Dawn*. When it reaches the subconscious mind, all along we are in touch with the divine power, even unconsciously.

If a man calls a wise man a fool, he exposes his own foolishness. His assertion is no proof that Reality does not exist, because each particle is pregnant with force and that is realised even by our scientists. Higher values of spirituality remain open to higher minds, which can be cultivated by yoga, and at each step Sahaj Marg reminds us. But if we want higher results, we will have to apply our higher minds which strengthen its character by going deep into the higher ideas. We generally look into the mirror from the other side, hence the picture of the seer remains in dark. For higher minds higher thinking is necessary. We should not bother and think of the lower ideas, but always try to go beyond and beyond. If a man living in the forest sees different kinds of animals for years together, there will come a time when he will see man also as an animal. When we take the wrong side of things, bright side also begins to look dark.

The word 'transmission' disturbs so many, because the English word does not connote its full sense. I define it as the Divine Power used for transformation of man. It is not a matter of a day or months that it may work during that period. I give power to the abhyasis so that they may be useful to others. Really **they** do not work, but the **Power itself** works. I take this in the way that they are like monitors in the classroom, who train the students and thereby try to improve themselves as well. If I take sufficient time and the natural course of training, it will take years that they may come to our expectations. Please refer to your own statement after you were permitted to work. You yourself said that you gave transmission to the persons and that they found peace — the elementary phenomenon of transmission. If transmission would have been at fault, it would never have been possible for you or myself to bring that condition into the abhyasis. You yourself say that you had given time to your father and others and that they had felt the transmission as if you were in the same room with them, even transmitting from a long distance. So you cannot refute your own statement, when experience is there. Will you please excuse me if I ask you whether you had this Power before you came to India?

There are drains and gutters in the house. They are made use of, and not demolished. You try to improve them and try to modernise them, but do not dilapidate them altogether. On the other hand, good men are there, and they may not care for spirituality much. But if you pay just a little attention to them, they will rise and you will feel their transformation very soon. But we should give our consideration to the unvirtuous, and try to improve their lot also. Then I can say 'Bravo'!

A child is born today. He does not become man the next day. The power is there in the child and its work is there, even then it takes so many years to bring him to manhood. You may or may not believe it, the humble Power, which I may be having, was used in your case. If you had attempted yourself for it, you would have taken some 45 years. If I would have taken more time, you would have had sufficient experiences, but when I am pulling you up so speedily you do not get time to feel the experiences, which are of course so many.

You have observed the people and your judgement may be right according to your understanding. But time they will take if they are attached seriously to grow into spiritual civilisation. In my opinion, the civilisation of the East and the West have very little difference. We here try to use the **Inner** for the inner vision, whereas they use **themselves** for the inner vision.

You say, you have met persons who talked about the eleven rings. How can you say that they were right? Human fallacy, however, is always there, whether he may be a saint or an ordinary man, and it may prompt to convince anybody that he belongs to such a high state. Really speaking only the Master, if he is THE MASTER, can say about it, and that alone can be the correct version.

Now, about the other subject. I do not want to quote the rishis of India, whom, if you attempt to examine according to the present day standards of civilisation, you will find them much below our expectations. As for example, one of them, Durvasa of Mahabharat period, very often cursed people, made them weep, and nobody received benefit from him. And yet, he was termed as one of the greatest of the rishis of India. So this is our heart that we valued not their action but the inner spiritual power, although often furiously and angrily used.

As far as I remember, in my talks in USA., England and Europe, and in my writings too, I have always praised the saints, and have never attacked any human being, to say nothing of the saints.

I wrote books based on my own experiences, so that the people may know the right thing, and try to see by practice if I am right or wrong. All the ancient books in India had been written on one's own experiences, and thus the science of yoga developed. Everybody, of course, has a right to criticise any thought, be it of anybody, to come to the proper conclusion. Similarly, I too have a right to criticise others.

I know you are doing the work sincerely, and, I am sure, your doubts will all be removed. May God give you experiences, and you will then value the books all the more.

I am, of course, very sorry for someone's remarks about the sannyasis of India. But you should also appreciate his spirit of righteousness to the humanity. What for does he express that they may be machine-gunned? It is only because something good to the humanity may come about. If a man speaks ill of Hitler's Germany, he does so because humanity suffered a good deal at its cruel hand. The people in India, who have not suffered under his tyranny, cannot even think of his cruel deeds. But the people who have seen the horrors of the war and the tyranny of Hitler, will not like even to hear his name, what to say of his martial ability. Similarly, those, who have experienced the results of the wrong guidance of sannyasis in India, cannot help saying so. My dear! You do not know the real condition of India, and I appreciate that your heart is so good that it does not welcome such type of remarks. And I like it. Undoubtedly he has gone too far to say that they may be machine-gunned. I do not want to say here what is to happen. Nature's orders are not known to all.

India is now India within, and the same thing is also coming out. Therefore the true conscience of the people has taken its turn to make it run outside also. And they are compelled to do so, as good times are ahead. The irony of fate is that we do not see the THING behind the things. Hence we measure the consciousness from our outward experience.

The circles given in the *Reality at Dawn* are the broader divisions of knots contained therein. You may also call the knots as centres and sub-centres, and the circles as spheres where they work.

When we parted from each other, I had given instructions that we should always look at or examine things broadmindedly, and that still stands.

You have crossed the region of the heart to the extent of the microcosm, for which I have said in this letter that it takes 45 years if done without the help. You are on the other point which we call *atma* point or soul plexus. I shall start your journey of this point soon, but in that there will be difficulty in your relishing its taste. Would you please like to advise me if I should proceed speedily in this case or in a natural way to enable you to relish it and have experiences.

Transmission can be given from anywhere for any distance, never mind if the abhyasi is before you or not.

I am sending you a leaflet "Practice of Meditation for beginners". The abhyasis should devote that much time, specially those of Boston who do not feel anything. I am also enclosing a list of the publications. Please inform me the number of copies of each book to be sent to you.

With best wishes,

Yours affectionately,

Enclosed: 2 Ram Chandra

(Copy of letter dated 11th August 1972, from Mr. Ron Mendelson, 10, Fiitzjohn's Ave, London, NW3, Addressed to Rev. Master)

[Editor's Note: Duplicate copy, previously sent with Babuji's letter of 23rd August 1972, see page 331 above.]

(Relevant Extract from the Magazine "Perspective" dated Chemical Age 1972 June 9, at page 11. (the page received with the letter dated 11th August 1972 from Mr. Ron Mendelson of London))

[Editor's Note: Duplicate copy, previously sent with Babuji's letter of 23 August 1972, see page 333 above.]

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**No. C/719/SRCM** **Shahjahanpur**

**20th August 1972**

My dear Ron Mendelson,

[Editor's Note: Duplicate copy, previously sent with Babuji's letter of 23 August 1972, see page 334 above.]

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**No. C-89/426/SRCM** **Shahjahanpur**

**12th September 1972**

Shri P. Rajagopalachari
General Secretary SRCM
at Madras

I have just returned after a tour of three districts of Moradabad, Bijnore and Saharanpur.

Some serious irregularities were committed by Shri R.C. Premi, prefect Kanth centre, in the accounts of Kanth centre, and it is also suspected that some misappropriation in the funds of the Mission at the centre has been made by him. All the accounts have been taken away from him and the registers are now being scrutinised at Head Office to know the exact position.

Shri Premi, as prefect of the centre, also did some such things which were affecting the good name of the Mission. Rather his activities were injuring the spiritual interests of the Mission. On my personal inquiry things as came to my notice proved correct.

I have, therefore suspended Shri R.C. Premi for six months, with effect from 8th September 1972, from the prefectship and have taken back his certificate for deposit in the Head Office. If he shows distinct improvement during these six months and proves worthy, the certificate may be renewed, otherwise it will have to be cancelled.

I have appointed Shri Narendra Singh Verma, Principal, Degree College, Kanth (Dist. Moradabad) as a prefect of the centre with effect from 12th September 1972. I have also established a centre at Roorkee (Saharanpur) and have appointed Chandrika Prasad, Professor and Head of Mathematics Dept. of Roorkee University, 77, Govind Colony, U.O.R., Roorkee, as prefect with effect from September 10, 1972.

This is for your information and necessary action. The particulars of the above prefects may kindly be noted in the list of preceptors of the Mission.

Ram Chandra
President

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**Madras**
**14th September 1972**

Beloved Master,

For ten days I have been awaiting your letter every day so eagerly but your letter dated 4th arrived only yesterday in a registered packet, along with enclosures including the copy of Revered Lalaji Saheb's writings.

I have noted your instructions regarding the meditation hall, and we shall try to do some urgently needed repairs at minimum expense, and we shall also look out for a suitable plot of land for *pucca* construction later.

I am glad to hear that Mr. Jean Michel of Nice has come over to have your darshan, and to spend some time with you. Will he visit other places in India too? I hope he enjoyed his trip too, to Roorkee, Moradabad etc. in your company. I hope your health stood up to the pressure of travel, and that you did not have too much discomfort. We all pray that your health may be normal and that you may be free of pain.

I am shocked to note that the Mission will have to pay Income Tax. Perhaps if we can acquire the construction materials in advance then we can show expense under that head, and avoid this. No doubt the gentleman who visited would have adequately considered all the aspects.

I am busy preparing the text of *India in the West* for press. It will be ready only by the end of October as this month I am very busy in the office. Two of our English directors are coming by 28th and I will also have to travel to all the factories in South India with them. They will leave on 5th October. My boss is going abroad by the end of this month and so for me October will be a relatively free month. When the matter is ready, after that I shall take up Lalaji Sahib's writings for final editing. I wish to use the correct Sanskrit terminology (*sattva* for *sat*, *rajas* for *raj*, *tamas* for *tam,* etc.) and I hope you will approve of this. I have read about 40 pages and I feel some slight revision may be necessary. I shall carry out all this and then have the book ready for release on 25th February. It will be a small volume, about the size of *Commentary on Ten Commandments*.

I am feeling better in my meditation now. I have conveyed to Kasturi Jijji your instructions regarding Bari

Bahu. Regarding Chi. Umesh and Chi. Sarvesh, they used to come for Sunday meditation, but now I do not see them there. I do not know what can be done without any co-operation from them. I pray to you to take their cases yourself.

I am having a lot of problems in the office, and lately I have been feeling that it may be very difficult to continue with my job. I will be completing 18 years service by the end of this year, and for the first time I feel like this. Things are not going well and I am having a period of much worry and disturbance. I pray for your guidance and support.

Jijji is in much better health. Father, Bahu, Krishna are all well by your grace. I am all right but my headache seems to come more often.

With all my love, my dear Master,

Yours affectionately,
Parthasarathi

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**No.C/747/SRCM** **Shahjahanpur**
**17th September 1972**

My dear Parthasarathi,

Received your affectionate letter dated 9th September 1972, which has perturbed me also. The main anxiety is about your service. I do not know how the people have gone against you. I at least know that the company has been much profited by your work, but according to the old saying, "The big men have the ears and not the eyes." You should not worry much. I feel that you are the life of the company and it will be a blunder on the part of the company to even think of such a thing.

I have already written about my health to Kasturi. It is now 10:30 p.m. and the pain is coming to unbearable state, because the milk has done its work and now is waiting for another dose of milk, but this is the time for food.

I am calling Kishore, Chartered Accountant, by wire. You should not be puzzled.

Love to children,

Yours affectionately,

Ram Chandra

P.S. We have today received your letter dated 14th September 1972 along with a D/D No. 011091/11 dated 14th September 1972 for Rs. 8,822/- and enclosures.

[Editor's Note: The following is hand-written on the final page of the above letter.]

I have displayed all in my letter to Kasturi about what I want. If you can take up the responsibility of *dhruvad-pad*, which is rarely given to the saints, I may recommend your case to the Master. But please hurry up in replying to it.

I too remain perturbed these days, the causes of which I understand now. I pray that they may be removed.

Ram Chandra

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## TELEGRAM

**To: P. Rajagopalachari** **20th September 1972**

LETTER POSTED KASTURI CALLING SARVESH BACK WIRE APPROVAL.

RAM CHANDRA

**Madras**
**20th September 1972**

Beloved Master,

Today I have received your telegram re: Chi. Sarvesh. I have sent reply telegram saying that I am retaining him here for the time being. In the companies directly under my control there is no chance of employment. However, this afternoon I spoke to my boss Mr. T.T. Narasimhan about Chi. Sarvesh and he has promised to try and fix him up as an apprentice on Rs. 150/- per month in one of our bigger manufacturing companies. The money is small, but he will get good experience, and after six months I will speak to Mr. T.T. Narasimhan again and try to get him absorbed in a regular job. If that is not possible at least he will keep himself busy and gain some valuable experience in a chemical industry which will surely be beneficial — I shall try my best to help him in all ways. I have asked him to come once a week for sitting also. I pray that you may graciously withdraw your disfavour and annoyance from him. Beloved Master, you must not misunderstand me when I say that you have descended on earth to make this world a jewel in God's crown, and for you to give punishment is not at all a befitting thing — I wish, hope and pray that you will not have to punish a single person ever, for anything. We are mere mortals, and whether we like it or not, we will fail, we will fall, we will falter on the way, but in my heart I think of you as nothing but Love and Compassion personified, and for you even to use the word "punishment" makes me grieve. In your life there must be NO punishment of anybody for anything. This is my prayer to you, whom I love and adore above all else.

I am sorry that the pain is not leaving you. I urge and request you to come to Madras for further rest and treatment. Please do not worry about the fare. I shall send you the money if you approve. Visitors can be requested to come to Shahjahanpur later, say in November. Please give this your consideration.

Regarding *dhruva-pad*, I am willing to accept anything you give me. You know me inside out. You know my weakness, my failings. It is for you to decide if I am fit. From my side, I am yours entirely and will strive my best not to let you down, and to do the job to your satisfaction. But I am human, and do not see my ever becoming anything else as long as I am in this body. I still take a small drink of alcohol occasionally, but only very rarely. I like to smoke. All this you know. But Master, anything you want me to do, I shall do.

All are well at home. Jijji wants to leave for Modinagar by 6th October, but if you decide to come I can detain her. I will be busy up to 5th October with foreign visitors of our company. I suggest you to come by 6th or 7th October.

My own matters are slightly better in the office by your grace.

Love and pranams. Yours affectionately,

Parthasarathi

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**Madras**

**21st September 1972**

Revered Master,

I notice that in the *Patrika* Mrs. R.L. Mimani's name is given as a preceptor for Calcutta along with her husband. According to Mr. Mimani neither he nor his wife are aware of her having been made preceptor. I shall be obliged to have your kind clarification in this matter.

With pranams, Yours affectionately,

Parthasarathi

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**No.C/774/SRCM** **Shahjahanpur**

**21st September 1972**

My dear Parthasarathi,

I am happy to inform you that since my return from Madras, the abhyasis have now begun to improve spiritually. It may be due to the labour of Kasturi. I am so happy with your father and other members, as they are doing good work for the Centenary of my Master. Thanks to them.

I am puzzled nowadays to know about your difficulties in service. Have they begun to ease?

I believe that you have not yet purchased the wrist watch for yourself. If so, please do not purchase and let me know. I am sending you one KELTON gifted to me by a French. I have got so many wrist watches that it seems a burden to me to keep them. I do not know its price, but apparently it looks beautiful.

You have given me very good idea of the photo printing of my Master's letters, but during my absence the things were changed from one place to another, and either the letters have been lost or are very badly misplaced. We are, however, trying our level best to trace them out. Really they were very valuable documents. There are only four or five letters in his own handwriting.

This is very busy period for me. People are coming in numbers. The condition of my pain is almost the same, although I am taking the medicines prescribed by the Madras doctor, but milk is the only remedy.

Thasma Swamy of Madurai is coming on 25th September with two abhyasis. I do not know whether he is coming with the man whom he wants to be made preceptor. I do not know that the man whom you recommended for preceptorship, is also coming with him. I have made it a rule, as you already know, that one who follows solely the S.R.C.M., can only be made preceptor. We should also possibly take regard of his behaviour as well.

Mr. Fred is satisfied with my answers.

Love to children,

Yours affectionately,
Ram Chandra

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**Madras**

**22nd September 1972**

Revered Master,

I am in receipt of your letter Ref. C/89/726 of the 12th September regarding your tour of U.P. districts. I am glad to note that two new preceptors have been appointed at Kanth and at Roorkee, and that a new centre has also been established at Roorkee.

I am however sorry to note that punitive action has to be taken against Shri R.C. Premi.

Pranams.

Yours affectionately,
Parthasarathi

## SOME COMMON ERRORS IN MEDITATION

[Editor's Note: Rev. Babuji Maharaj dictated the following article and sent a copy to Rev. Chariji Maharaj. The date is unknown.]

The regular process followed under the system (Sahaj Marg) is meditation on heart, thinking of the presence of Divine light there. It is a simple process, but sometimes, due to complexities of thought in individual cases, complications arise which deprive an abhyasi of the full advantage thereof. For this particular purpose an endeavour is made to clear some of the technical points of the process which are commonly misunderstood.

We start with *dhyan*, meditation, and when we get absorbed in it we reach the preliminary state of *samadhi* or concentration. This concentration should not be confused with the concentration defined above, which requires the exertion of will power. For such a concentration an abhyasi need not struggle within himself. It is the natural outcome of meditation when one's being merges into one thought or feeling. So an abhyasi must practise meditation in a simple and natural way, keeping away from the idea of concentration. Meditation implies a sense of thinking over and over again. At the initial steps it may be with breaks and interruptions but after some time it forms a connected link of unconscious thought in the subconscious mind. That is the true form of meditation. With this view we must only take up meditation without the least effort to concentrate and go on with it in the simplest way avoiding all physical and mental strain.

The next mistake which sometimes baffles an abhyasi is, as he often complains of, that he is not able to see the light or to grasp the exact location of the heart. This is but an error of understanding. It is not actual visualisation of the light that is necessary for the purpose but only a faint idea of it in the form of mere supposition. Those who hanker after visualisation of light mean to put it under a material cloak which must necessarily be the outcome of their own imagination. Thus the thing coming to view, if at all, would be artificial and not the real one. Moreover, the light is not our goal. We take it up only as a base for the thought to rest upon, in order to proceed by it to the Possessor of the Real Light or glory. In this way we mean to proceed from the quality to substance, from the apparent to the Real. So it is quite immaterial whether we see the light at all or not. The proper course would, therefore, be to turn one's attention gently towards the heart and suppose the presence of the Divine Light there. All efforts to localise the position of the heart or to visualise the light must be avoided. The awareness during meditation remains only so long as our thought remains in touch with the physical mind. But when it goes deeper into the finer layers of consciousness, the physical awareness is lost although silent meditation goes on unconsciously in the subconscious mind. The only thing to be done under the circumstances is to revert gently to the object whenever one feels himself lost and he should go into meditation again without the least worry for the previous unawareness.

The other error, perhaps the most serious one, relates to the abnormal rush of thoughts during meditation. This is generally most annoying to an abhyasi, though in fact, it is not so if properly dealt with. The ceaseless flow of thoughts is not confined only to the meditation hours but it continues every moment. But it is more acutely felt during meditation because at that time we try to make ourselves empty of all thoughts and ideas. There is a huge store of thoughts lying buried in the deeper layers of consciousness. When by the effect of meditation, a void is created in the conscious mind, the buried thoughts rise up and force their passage into the void affecting our grosser consciousness to some extent. The mind being unregulated begins to move in conjunction with them creating all sorts of troubles and disturbances. It is in fact not the rising of thoughts that is annoying to an abhyasi but his own over attention to them which brings him into direct conflict. The reaction thus caused makes thoughts all the more powerful and the trouble is aggravated. It is in fact not the controlling of mind that is suited to our purpose but its right moulding and the proper regulation of its activities. This can be effected not by the use of whip but only by purging out the evil through the process of internal cleaning. This is the only effective way for the transformation of the real being of man. For our spiritual purpose it is essential to make ourselves free from thoughts as far as possible, but it can never be effected by means of suppression, but only by throwing out the poison from the mind, which could stop the creation of thoughts. The rising of buried thoughts helps .to exhaust the store by effecting their *bhoga*. Thus in due course the abhyasi becomes free from them and attains a harmonious state. His mind lake is thus free from the ripples and perfect calmness begins to prevail within him.

**No. CB/795/1971-72/SRCM** **Shahjahanpur**

**22nd September 1972**

The Manager,
Allahabad Bank City Office,
Shahjahanpur.
Subject:- Remittance by Bank Transfer

Dear Sir,

Kindly transfer a sum of Rs. 190/- ( Rs. one hundred ninety only) from our general fund S.B. Account No. 361/3 to the Allahabad Bank at Madras in the account of Shri Ram Chandra Mission, Madras centre, at Madras.

Yours faithfully,
PRESIDENT

Copy for information forwarded to Shri P. Rajagopalachari, General Secretary, S.R.C.M., at Madras, with the remark that this amount be transferred relates to the pre-publication price of *India in the West* collected at HQs so far.

RC
PRESIDENT

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**Shahjahanpur**
**22nd September 1972**

The Manager,
Allahabad Bank City Office,
Shahjahanpur.

Subject:- Remittance by Bank Transfer

Dear Sir,

Kindly transfer a sum of Rs. 220/- (Rs. Two hundred twenty only) from our general fund S.B. Account No. 361/3 to the Allahabad Bank at Madras in the account of Shri Ram Chandra Mission, Madras centre, at Madras.

Yours faithfully,
PRESIDENT

Copy for information forwarded to Shri P. Rajagopalachari, General Secretary, S.R.C.M., at Madras, in reference of his letter dated 14th September 1972 in full settlement of Books accounts.

Ram Chandra
PRESIDENT

**No.C/778/SRCM** **Shahjahanpur**
**23rd September 1972**

My dear Parthasarathi,

Received your very affectionate letter of 20th September 1972. Every word of it speaks of utmost devotion, but how to find words to reply such an excellent letter.

Your office difficulties, I am sure, will soon be over and your boss will be happier with your work. Whatever you will take up, I hope, it will flourish.

I started work for *dhruvad-pad* from today on yourself, but I found that hylem shadow began to rotate in a way. I controlled it and brought it in a regular order. The thing has started and now this post cannot go by Master's Grace to any other person. Such work, really speaking, can be done only when I and you are face to face, and this is also one of the reasons why I stopped to work further. This hylem shadow can also be used in performing miracles, but I do now know the way how to use it for miracles. Further on, the points which perform miracles are waiting for their awakening, but I am not touching them but simply cleaning them. I will have to come to complete that work in Madras, because Master is also in hurry. Money we have got, you need not send.

The guests have begun coming and in October there will be a handsome gathering. I have given time up to

10th of October. Thereafter I shall stop further arrivals up to 15th November 1972. It is quite probable that I may come in the middle of October, if the ashram work, which we are going to start, does not hold me. Somehow I shall arrange. I shall be happy if Kasturi can remain there till the end of October.

An American, who is staying here, is going on Monday night, i.e., 24th September 1972.

I am so sorry that I am not getting the letters of Rev. Master in spite of my best search. They are very valuable documents and new ideas were given. Still search is going on.

I am happy that you have sought some work for Chi. Sarvesh.

Love to children,

Yours affectionately,
Ram Chandra.

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**Madras**
**26th September 1972**

Beloved Master,

I am in receipt of your two letters of the 21st and 23rd September. We are all extremely happy to have your confirmation that abhyasis of Madras have begun to improve spiritually. This improvement we have been noticing almost from day to day. It is all your grace and love.

My office matters have settled down, and I am sure I will have no cause for worry. I have not purchased any wrist watch yet.

Regarding Madurai I have not recommended anyone for preceptor. Now that Mr. Seshadri is also transferred to Madurai — as I understand from Shri Vira Raghavan — I don't think there is any need for additional preceptors in that centre. It is a pity that Shri Mahalingam has been transferred from Salem to Trichy, once again leaving Salem centre unattended.

I do not understand what is the hylem shadow. Kindly explain to me. A few days back when I had a sitting with Jijji, immediately on closing my eyes I felt I was very very big, enveloping the whole world, and that Jijji was not outside me but inside myself. The transmission also seemed to come from within me but I was not sure whether it was from Jijji. It was very blissful.

I was in Cuddalore a few days back on duty. After lunch I went to rest on my cot. Suddenly I felt as if I received instructions to transmit, but I did not know to whom. I went into deep meditation for nearly one and a half hours. This also you may kindly explain.

We are overjoyed to know you will be with us in the middle of October. I have intimated to Jijji your wish that she should remain in Madras till the end of October.

I am going to Delhi tomorrow to meet two English directors of our company. It is my sorrow that I cannot use this opportunity to have your darshan — the programme leaves me no time to make a quick visit to Shahjahanpur. Chi. Krishna's quarterly exams are over and he is having one week holiday. All are well at home.

Pranams and love. Yours affectionately,

Parthasarathi

**No. C/816/SRCM**

**Shahjahanpur**
**30th September 1972**

My dear Parthasarathi,

Received your very affectionate letter of 26th. The condition of my pain is almost the same. When there is a change of season, pain also develops much. The season is now changing.

Hylem shadow is between the heart and the *atma* chakra, and, as I have written in *Reality at Dawn* that, we have to touch it when God wants to bring it in a state of *dhruvad-pad*. The expansion is there because limitation is already broken for the work. So within that expansion Kasturi is also there.

Now about Cuddalore experience. Sometimes it happens that a man requires transmission and necessity is also there. This sort of feeling comes through pure consciousness to the person who has got such a power. I have told you my story once in Madras that sometimes I feel confusion in my heart without any cause. Once I began to consider as to where it is connected. I found that my thread of thought was connected from my heart to another heart whom I did not know. He was in difficulty at that time and, as I felt, he was praying to God for removal of the difficulty. What I did? I simply removed the confusion from his heart and I was all right. When this thing came to my knowledge, I often do so when it is needed.

Love to children.

Yours affectionately,
Ram Chandra

**No. C/842/SRCM** **Shahjahanpur**
**7th October 1972**

My dear Parthasarathi,

Received copy of your letter in reply to Dr. Kuppuswamy. Your reply was exceedingly good, and he ought to have felt sorry for it.

My Master is in hurry to send me to Madras for your work, because, as I had written to you earlier, by Master's grace I have laid the foundation of *dhruvad-pad* in yourself so that it may not go in another hand.

I have got only three days' working. Cleaning may take two to three sittings more. But try to remain calm in dealings with all. Power is developing.

I am reaching Madras on 13th October 1972 by air. I don't know the timings of the plane, but I shall take up the plane which may leave Delhi for Madras in the forenoon. It may be 11:00 a.m. I will send a telegram from Delhi telling you the time of my arrival at Madras. I want to consult that doctor again about the pain. A few guests are still staying with me. For others, I have informed that I shall be out of station.

Love to children.

Yours affectionately,
Ram Chandra

P.S. For about three days the pain is diminishing.

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**TELEGRAM** **12th October 1972**

TO: PARTHASARATHI

REACHING FRIDAY DIRECT FLIGHT.

RAM CHANDRA

**New Delhi**
**29th October 1972**

My dear Parthasarathi,

We reached here safely. Luciana met me at Delhi. She came direct to Delhi instead of going to Bombay because her direct flight from Cairo to Bombay was cancelled and she is being taken care of by Mr. Sundara. She will go to Shahjahanpur along with me on Monday.

Kasturi might have told you to insert in the book you are writing about the definition of man. I said, 'Man is the hallucination of Being.' I have written to your father that I have read in the University where there is no A-B-C-D. Having regard to this fact, you will also ponder over this sentence whether it is advisable to insert in the book. I wanted to insert it so that speculation may be active and if I meet with criticism I shall clarify it further.

At this stage I can give some reasons also for it. But it is my idea that if thought is explained, it loses its value.

There is a question as to why God has created world, when there are so many miseries and troubles. This was asked by so many persons. There is one simple sentence for its reply. If Energy had not manifested for millions of years, it will lose itself and God would have been no more. So, in order to save His life, He sent forth the Energy and creation was the result. People often ask me that God is very cruel because He sees us suffering and does not remove it. When Energy came down from below the Centre, creation was the result. When it left the Centre and came out of it, things here began to form. The mind we brought with us began to weave us and we came into the physical form as we are. It is our own work that we do not apply the mind correctly and so misery is the result. So we are responsible for all the sufferings and troubles.

So, proper use of faculties is saintliness. Why did this thought arise in our mind to do good and bad things? Because the Energy in us cannot remain without actions.

Since the showers came out of the Centre and travelled certain distance, the environment was changed and little impurity in the mind was the result. Still we get help from the Central Force. Where there is poison in the body, fever is the result. Why it happens is because the real force which is working in us wants to throw out the unwanted.

Yours affectionately,
Ram Chandra

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**Madras**
**2nd November 1972**

Revered Master,

I am in receipt of your affectionate letter from Delhi and am glad to note that you are well. As far as matters to be included in the book are concerned, these have been noted and included in appropriate places. I have received a letter from Hans Jorgen Hvid of Viborg for you which I am attaching with this letter. He will be arriving in India with Birthe some time in January and would like to go direct to Shahjahanpur. His address is

Hans Jorgen Hvid,
Scr. Mathiasgade 50,
8800 Viborg, DK. Denmark.

My father has gone to Trivandrum for the Maharaja's 61st birthday celebrations and from there he will be visiting Virudhunagar, Madurai and Trichy centres before returning to Madras on the 9th. At home all are well under your grace,

Pranams,

Yours affectionately,
Parthasarathi

Enclosed: as above

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**No. C/905/SRCM** **Shahjahanpur**
**3rd November 1972**

My dear Parthasarathi,

I reached here safely. The pain in the stomach is almost ceased, but sometimes it looks a little to the stomach and the stomach looks to it. Looking is going on.

The right leg of Sharad is swelling with temperature 102 degrees, but I came to know through him that he got hurt in the school. Sanjaya, his younger brother, has also suffered the same thing. It was thought that it may be due to the infection of some sort. Sanjaya is 90% better and has no fever. Sharad's condition is almost the same and a boil has also developed in the upper portion of the hips. It has started giving pus. There is no need for anxiety.

I have given a part of my Autobiography to your father for going through it and necessary corrections. It should be taken care that my thoughts should not be changed and the flow is not disturbed. Mistakes of language and usage may only be corrected. The sentence "Suffering is really which we do not suffer" is correct and needs no change. On page 108 paras I and II both should be maintained as they are, because they are related to each other. He should consult me wherever some material change is needed.

Love to children.

Yours affectionately,
Ram Chandra

"Life is a state of Being."
Babuji

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**No. C/908/SRCM** **Shahjahanpur**
**5th November 1972**

My dear Parthasarathi,

I have already informed you in my previous letter that Chi. Sharad got hurt in the right lower leg and a good deal of swelling was the result. It was operated in the hospital today and a good quantity of pus has come out. A little bit of bone is also said by the doctor to have been affected. The doctor has prescribed injections to cure it. We have been late in operation, but thanks to God that the bone was not much affected, otherwise it would have taken six months to cure.

Love to children.

Yours affectionately,
Ram Chandra

P.S. Mrs Luciana is staying here and a Danish, Mr. Leif Wange Larsson is also staying here.

**Madras**

**13th November 1972**

My Beloved Master,

Thank you for your affectionate letters dated 3rd November and 5th November. I hope Chi. Sharad is better now and his leg has healed up well, and that he is active and able to move around normally. Regarding Autobiography I have conveyed your instructions to my father. I am sorry to hear that you are still having some pain in the stomach. We all pray for complete recovery.

Ever since you left, one after the other people are sick in the house. Chi. Krishna had flu for one week and did not go to school. Now he is all right. Bahu Sulochana is sick for last 10 days. I am also unwell off and on. But things are going on as usual at home. Father returned after visiting Virudhunagar, Madurai and Trichy centres on 9th November. He is well. By your grace we are keeping on with our work.

Regarding the work you have entrusted to me please let me know from time to time whether it is being done properly. I need your guidance in this matter. I devote 20 minutes in the morning and about one hour in the afternoon regularly.

My boss T.T. Narasimhan has taken your address to write a personal letter to you. He is leaving for England on 18th and will be back by 3rd December.

*India in the West* typing is almost over and I hope to give it to press in a week or so. After that I shall take up Rev. Lalaji Saheb's writings to prepare final text for press.

Please convey our love and best wishes to Lucy and Leif.

My deepest love to you.

Yours affectionately,
Parthasarathi.

Chi. Umesh and Chi. Sarvesh are now coming regularly for sittings.

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**Madras**
**13 November 1972**

Revered Master,

Re: **Working of Danish Centres**

I have received a very long letter from Vibe nearly 15 pages which indicates that Lakshminarasimhan assisted by Bent Ruus are again creating some controversies about the work of the Mission. The main problem seems to be the following:-

1. Lakshminarasimhan is against the idea that preceptors should take individual sittings from each other at least once a month. He does not seem to believe that this is necessary. In his subject for preceptors' meeting he has raised certain issues regarding this,

"In the **West** many disciples ask, what is the difference between different preceptors. Is an experienced preceptor better than a recent one? Whom to choose? Some disciples say they do not like some preceptors. I think that in the initial stages, the choice of a preceptor does not matter, since the sittings are specifically for cleaning of the heart region. The difficulty comes only later, after one starts the 'yatra' or journey. What is to be done, after one starts 'yatra'? Birthe should get an answer on these points from the Master, when she is in India."

2. Bent Ruus does not know whether you are transmitting to him or he is transmitting to you. He has been telling abhyasis this. He is also unable to accept Mrs. Haugaard's advice in these matters. In fact Vibe has written that he is giving a lot of trouble to Birthe.

3. Vibe has written that Birthe has promised to lend money to Bent Ruus from **Mission Funds** for his trip to India. I think this is a serious matter and I would request you to immediately write to Birthe in an indirect way telling her that Mission funds cannot be utilised in this manner.

4. Mr. Lakshminarasimhan should normally write to you if he has any doubts on spiritual working, but he is only creating problems and asking Vibe and Birthe to get answers direct from you, the implication being that they should not take my advice nor anybody else's advice in this matter. He seems to have built up some complex in relation to myself, which I think is unhealthy in the working of the Denmark centre. I do not, at this stage, want to correspond with him on this because it will only add to his resistance. I would request you to write to him suitably.

I think in your letter to Birthe you must give definite instructions on the use of Mission funds, and the need to obtain your approval beforehand in respect of large expenses, and expenses other than routine expenses such as hall-rent, etc.

I extract verbatim from Vibe's letter some comments Mr. Lakshminarasimhan has made:-

"Last preceptors' meeting in Vibe's house was very terrible in my opinion. Lakshminarasimhan gave us a duplicated copy each and dominated the whole meeting in a most unpleasant way. Lakshminarasimhan asked Thomas, 'When Master was here in Greve Strand we made a paper and all of us signed it. Was it not mentioned that Mr. C.A. Rajagopalachari is in-charge of the West and not Chari?'

"I think Lakshminarasimhan is somehow establishing himself after the reprimand which you gave him in front of all of us. He also talked that you will not be with Master on his next visit in the West because Master is preparing some other person.

"Lakshminarasimhan also seems to be giving first sitting to two or three people and regular transmission to others, all in one group in one sitting."

I do not know how these complexes develop in people, but I think definitely Lakshminarasimhan has to be advised that if he cannot strengthen the centres, he should at least not do anything that will lead to dispute and doubt in the minds of abhyasis and preceptors which may weaken their faith in the system.

His remarks would appear to be very detrimental and it is foolish to indulge in such loose talk particularly with overseas people. Perhaps also it will be a good idea to stop this preceptors' meeting if you think they are not contributing to the welfare of our centres abroad. In view of Lakshminarasimhan's animosity for me (I do not know the reason for this) it is best that I do not have to correspond with him direct.

With pranams.

Yours affectionately,
Parthasarathi

**Madras**

**13th November 1972**

Revered Master,

Vibe has informed me that four batches of Danish abhyasis will come to India as per copy of list attached. The first group will arrive in Delhi on the 11th December and will go direct to Shahjahanpur and be with you. Presumably they will stay for Basant Panchami and come along with you to Madras. I have intimated Vibe that there will be no difficulty in this.

Group B will arrive in Bombay on January 28th and will consist of seven persons. They also wish to go direct to Sahahjahanpur arriving there probably on 30th and then come to Madras along with you. I have also conveyed your approval to their coming direct to Shahjahanpur also so that between January 30th and February 10th, there will be 15 overseas associates staying with you. Since all of them are Denmark people there will be no difficulty in accommodating them in the four rooms of the Guest House if the beds are removed because I have already written to them to bring sleeping bags. Vibe has confirmed that they will bring their sleeping bags.

Group C is also expected to arrive Delhi on January 8th but they have no plan of what they want to do. The last group consisting of nearly 14 or 15 will come straight to Madras by about the 20th of February.

Perhaps if you would write a letter to Vibe this is all right, she will feel happier than just having my approval from here.

Pranams,

Yours affectionately,

Parthasarathi.

**No. C/944/SRCM** **Shahjahanpur**

**17th November 1972**

My dear Parthasarathi,

I received your letter with copies and came to know all about the affairs in Denmark. Today I am going to Lakhimpur-Kheri and will return on 19th afternoon, to participate in the 'Griha Pravesh' ceremony of Shri Shyam Murari Gupta. Since I am deeply related to that family, hence I have accepted the invitation and am going with three of my Western associates staying here at present.

Since there is a very little time to consider about the affairs of Denmark, I shall reply after my return and will send copy to you. At present I have sent a letter to Lakshminarasimhan and Birthe Haugaard copies of which are attached herewith. I am also sending a cablegram to Mrs. Birthe Haugaard not to give a single pie to Bent Ruus from the Mission funds. If he wants to come, he should come with his own money. Further on she should not even intend to give money from the Mission funds to anybody without my approval. Only the routine minor expenses which may be essential, should be spent by her.

Sharad's wound is almost healed up and x-ray report shows that the bone is not affected.

Love to children,

Yours affectionately,

Ram Chandra

## CONFIDENTIAL

**No. C/943/SRCM** **17th November 1972**

Dear Lakshminarasimhan,

I am very sorry to know that you do as you like and you do not want to do what I say. You remember, Mr. Chari recommended your case so much for the higher approach and I started the work there. But I am forgetting it most of the time on return to India. This means that you certainly want approach but do not create the atmosphere around you which may attract me to do so.

You know and I admit, Mr. Chari is one of my most affectionate associates, and how he grew to such a power, because I was compelled to do it by his love and you have said there that Chari will not come with me in the next visit. I presume you think him Chari alone and not Acharya. I have much respect for his father also although he is younger than myself. I have made him preceptor in charge of overseas centres for the work of the Mission, because he has enough time being a retired man. His work is good and there is no doubt about his ability. But the General Secretary of the Mission is OVER ALL IN CHARGE of the Mission's work for administrative purposes. It is his luck that he is also one of the best preceptors of the Mission, so I take that work also from him.

Really speaking you have disappointed me very much. I wanted to keep up your status in Denmark, but you yourself want to lose it. You have no business with my work. Only do what I say.

In a meeting there you have said, "When Master was here in Grevestrand we made a paper and all of us signed it. Was it not mentioned that Mr. C.A. Rajagopalachari was in charge of the West and not Chari?" This I have explained above and I think is sufficient for you to understand the fact. Well, I assure you it will be Chari who will accompany me in the West. Make your heart like him, then you can say for further approach.

I came back to India with the idea that you will prove yourself an asset to the Mission in Denmark, but I am sorry that of late you are acting contrary to my hopes. It is your duty to work in a way to strengthen the centre instead of creating confusion and separateness. United we stand, divided we fall. Mission will develop everywhere in the world and that is my prophesy two decades ago, but I want that you may also have a share in this pious work, and that is the wisdom.

I again impress upon you and everybody that Mrs. Birthe Haugaard is **in-charge** of that centre, she is enjoying the highest approach amongst you all in Denmark.

I do not love Western associates less than Indians. You are in Denmark for such a long time, but you could not attract any abhyasi, and when the field is prepared you began to peep into yourself.

I know Bent Ruus. I have given him permission to work with co-operation and Mrs. Birthe Haugaard is the IN-CHARGE of the centre, and he promised to do it. The things you are doing at present are detrimental to the work of the Mission. It is against my hopes from you.

I am writing this to you for your own good and also that these things are not repeated in future.

With best wishes,

Yours affectionately,
Ram Chandra

## CONFIDENTIAL

**No. C/942/SRCM** **17th November 1972**

My dear Sister,

I came to know all about the Mission affairs in Denmark. I shall set them right. Today I am going out with my European associates to Lakhimpur-Kheri and will return on 19th evening. After my return I shall take up the whole of the subject in detail.

You should not pay anything from the Mission funds to Bent Ruus or anybody. Only minor routine expenses may be met with by you from the Mission funds. I have sent today a cablegram also to you to the same effect.

Stop organising meetings of preceptors for the time being. If there is any issue to be decided, that should be referred to the General Secretary, Shri P. Rajagopalachari, at Madras. If you find any difficulty of any sort detrimental to the cause of the Mission that should be brought to my notice immediately if you cannot solve it. Only satsangh should be carried on as usual till you come over here.

KNOW ALL that where I can give POWER with one hand I can also take it out with the other hand if any preceptor does anything detrimental to the interests of the Mission. I again emphasise on all satsanghis that you are in charge of the centre. The Committee formed by the General Secretary in Denmark is to assist you in your work of the Mission and not to subjugate you.

I have already written a letter to Mr. A. Lakshminarasimhan hoping that he will come round.

Love to children. With best wishes,

Yours affectionately,

Ram Chandra.

(Copy of cablegram sent on 17th November 1972.)

TO: BIRTHE HAUGAARD

DON'T GIVE MONEY TO BENTRUUS OR ANYBODY FROM MISSION FUNDS LETTER FOLLOWS

RAMCHANDRA

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**Madras**

**23rd November 1972**

My Beloved Master,

I have today received your affectionate letter dated 7th with enclosed copies of your letters to Mrs. Birthe and Dr. Lakshminarasimhan. I received today a letter from Birthe dated 17th saying that she has received your cablegram regarding the payment, confirming that no payment will be made without prior approval from you to anybody.

Dr. Lakshminarasimhan is a fine person, the only difficulty is that he has got some complex regarding himself and the abhyasis of Denmark. He feels that being an Indian, he is automatically superior to the Europeans. He has some very peculiar ideas about their personal standards of dress, behaviour, morals and so on, and this is what is affecting his behaviour. Perhaps he is also jealous of Mrs. Birthe and the very quick progress that she is making by your loving grace, and this is reflected in a quarrelsome attitude in his personal relationship with her. I do not think that there is anything more than this. Your letter to him is very direct and clear and I am sure he will now realise the seriousness of the situation and mould his behaviour as needed. I have much affection for him and I am sorry that I am instrumental in getting him a severe reprimand from you. But if it is needed it has to be done, and it is best done when necessary. He has received a lot of love and affection from the Danish abhyasis, and also considerable material assistance, and I hope that he will realise that, and act accordingly with real love for them in the spirit of brotherhood.

We are all very happy that Chi. Sharad is better and that the bone of the leg is not affected. He must be very careful for some time.

*India in the West* has gone to press yesterday. I have today sent you by separate Registered Parcel Post one complete copy of the typescript, with a covering letter. Please let me have your comments by the 6th of December latest as the galley proof is expected by then. I would like to print it as it is, subject to your approval. There will be about 25 full page photographs and about 7 half page photographs, apart from the photos of all the overseas preceptors. I have written many letters to Dr. R. P. Singh asking for his photo and that of Dr. Annichiarico, but no reply at all. These two are the only ones awaited from USA. Then we need the photos of Mrs. Vera Davies and her husband. I have written to her again yesterday requesting her to kindly reconsider the matter and send the photos immediately. I hope she will agree.

I am now going through Shri Lalaji Saheb's *Truth Eternal*. I feel substantial revision of language is necessary. I shall carry this out and then send you a fresh copy of the typescript for your final approval before giving it to the press for printing. It will be a small book, about the size of our *Commentary on Ten Commandments*, and will not take much time.

The centenary work is going on briskly. All centres in the South have co-operated well so far and sent a number of advertisements, and some have sent donations too. But so far there is practically nothing from the North Indian centres. I think they are waiting to accumulate the whole lot and then send it in one lot. We are proposing to issue a metal badge of the Mission emblem, well made and durable, which will be for identification, and can be used permanently. The abhyasis will be requested to wear the badge on all formal meetings wherever they may be held. The cost per badge will be Rs. 5/- only. This is very essential in a big city like Madras, because here it is common in large weddings for all and sundry to get into the hall, as the bride's party and the groom's party feel delicate about asking for identification of all the guests for fear of wounding the feelings of genuine guests. This makes it very easy for thieves to operate and steal valuable property. We have therefore thought it absolutely necessary to have a means of ready identification to avoid such risks. As membership increases, it is becoming more and more difficult for any one person to know the members personally. This issue of badges will also make the abhyasis feel a sense of 'belonging' and lend a common identity to the gathering. I trust you approve of this.

By your grace all are well here. Sometimes when I am sitting with eyes normally open, I get the feeling that the walls of the room are beginning to move and dissolve away. So far there has not been total dissolution of the walls. I shall be grateful for your explanation.

I expect to be able to go to Delhi on business about 5th December and then I shall come to Shahjahanpur for two days. Mr. Venkata Subba Reddy of Cuddappah will be coming too. I am eager for the darshan of your beloved self and I crave to be with you again even if it is only for a few hours.

With all my love,

Yours affectionately,
Parthasarathi

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**Madras**
**23rd November 1972**

Revered Master,

Re: *India in the West*

You will be glad to hear that the typescript of the above publication has been handed over to press yesterday, and I am expecting galley proof by the first week of December. I have written in some anecdotes to highlight your human qualities also since I believe that these are of interest to the abhyasis and members of the Mission. I will be grateful if you will kindly read over the manuscript and see if anything has to be cut out. I have given considerable thought to one particular matter which I have included regarding your dislike of mechanical things. I have related this particularly on page 27 and I would like you to read this through. My intention in including this is to show how absorbed you are in a higher state of existence.

Another matter which I would like your approval is to your statement on page 75 lines 7, 8 and 9. Otherwise I think the text will meet with your approval. I am referring these matters to you not out of doubt whether they should be published but would like to seek your advice whether they should be published.

Pranams,

Yours affectionately,
Parthasarathi

**Madras**
**29th November 1972**

Revered Master,

It has been possible to complete revision of *Truth Eternal* and retype the text entirely. I am sending one copy along with this letter by registered post parcel, and attached to this letter is a sheet requesting some clarification from you. The revision has been made with the least interference in the language of the typed copy given to me and without in any way changing the meaning anywhere. The preface has also been retyped. I will be grateful if you will kindly go through this and let me have this positively by the 15th December 1972 so that it can be printed and be ready for release on Revered Lalaji's Birth Centenary celebrations day on 25th February 1973.

Pranams,

Yours affectionately,
P. Rajagopalachari

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**No. C/765/SRCM** **Shahjahanpur**
**4th December 1972**

My dear Parthasarathi,

Received your letter dated 23rd November 1972 with the manuscript on 2nd December 1972.

About page 27, I have no objection at all. It should remain as it is.

Now about the 2nd para of the letter. You wanted my approval of the statement on page 75, lines 7, 8 and 9, reading— Master said, "Look here, God may be great but the power is mine. I have never asked for power **even** from God. When I wanted any power I took it."

The underlined word 'even' is to be dropped, and thus the paragraph should end this way with the additional sentence in the end, reading— Master said, "Look here, God may be great but the power is mine. I have never asked for power from God. When I wanted any power I took it." This happens when 'self' assumes its original state.

Now for your information I am writing that I consulted the Master in this respect. He only said "Fact is the fact." The aim of yogi is to attain command over Nature. If he does not, he cannot be called a yogi in the real sense.

I also received a letter from Lakshmi at Copenhagen. I have pacified him in every way explaining so many things. I also added in the beginning of the letter that I admonish you and embrace you also.

Mrs. Vera Davies has gone to Vienna (Austria) for operation as tumour is suspected in Switzerland. I am waiting for your arrival on the 5th or 6th of December as you have written to me.

Sharad's condition is better and the operation wound is healing. Kasturi is coming here on 7th to join Shashi's marriage.

Love to children,

Yours affectionately,
Ram Chandra

P.S. About Sharad this time x-Ray report revealed that his bone is affected and operation again will be needed.

Ram Chandra

Madras
**6th December 1972.**

My Beloved Master,

I have just received your affectionate letter of the 4th. We are all sorry to note that Chi. Sharad's leg bone has been affected, and he has to have one more operation. We all hope that he is not suffering pain, and that he is able to move about at least at home. We pray to Master for his complete and speedy recovery.

I am glad to have your approval to the matters I had raised regarding *India in the West*. The proofing has been delayed due to the photographic blocks not yet being ready. There are over 40 blocks, and the printer felt that if they composed the matter without the blocks, it would only necessitate re-composing at a later stage to provide for the blocks. So we are now waiting for the blocks, which are expected to be ready by the next two days or so. After that the press will start work, and I expect that proofs will be ready in 10 days time.

I have sent to you the revised type-script of Pujya Lalaji Saheb's book *Truth Eternal* with my covering letter dated 29th November. I trust that this has been safely received and I look forward to your kind advice in due course. This will be a small book, about the size of our *Ten Commandments* — say 80 pages at the most, as far as I can estimate. I propose that we should print 3000 copies in two separate editions, one a cheap paper-back edition at a selling price of Rs. 3/- and an expensive edition on better paper, with strong binding at a tentative price of Rs. 8/-. The cheap edition will be 2000 copies, and the expensive edition will be 1000 copies. It may even be worthwhile considering a cheap edition of 3000 copies, and an expensive one of 2000 copies. I anticipate that we shall be able to sell definitely 2000 copies of the cheap edition next year itself, as this is the first time that Rev. Grand Master's work is being published. The advantage will be that the composing and other charges will spread out over all the 5000 copies, while the extra cost will be only for paper. This will help to bring down the price very very considerably. Please let me have your views and advice. In any case the minimum will be 3000 copies, that is 2000 of the cheap edition and the rest in the expensive edition.

Of *Efficacy of Raja Yoga* we have only about 160 copies in stock. At Headquarters, there is no stock, and as far as I can estimate from sales bills to other centres, they are not likely to have any appreciable stock of this book. I propose to take up printing of the next edition of 1000 copies **after** the Centenary celebrations are over. The average demand for this book is about 300 copies per year, and therefore a new edition of 1000 copies will last us definitely till the end of 1975 — even allowing for demand from overseas centres. If we print a larger edition now the problem is about safe storage till the books are sold.

The next point is your autobiography. When shall we print or release this? I think this can only be taken up after the Centenary celebration is over. At the moment we have more than enough, including the work of the Souvenir, and the pressure is increasing. Please permit this to be taken up for the middle of 1973.

Much to my very great disappointment I have had to cancel my visit to Shahjahanpur. Many matters need attention here and therefore it had to be done. I am sorry that I shall be missing the wedding of Sow. Shashi, which I was eagerly hoping to attend. She too will be disappointed, and perhaps angry too. I have telegraphically informed you of this cancellation, and also requested you to kindly make her a present of Rs. 101/- on my behalf. I am sorry for giving this trouble. I shall pay you the amount when I come to Shahjahanpur later this year, or in January definitely. I had to consult a neurologist for my headache but he has said that there is nothing basically wrong, and ascribes the head-aches to "tension"! It is all your grace. Chi. Krishna is having his Matric selection examinations. Two papers are over. The examination will be over next Thursday the 14th. Mrs. Nash of USA had a happy week, and left for Bangalore this afternoon. She is deeply impressed, and will spread the work in Cleveland, and assist Mrs. Grace Kimball considerably — that is my feeling.

I had sent you copies of my letter to Mrs. Grace regarding Mission registration in the USA. I hope you have got it, and advised Grace suitably. She is very worried about the attitude of her husband to Mission work. He seems to be totally against her participation in this work. I had written two letters to you on 23rd November, in one of which I had reported the melting of walls when I sit quiet doing nothing. This has happened once or twice. I had requested your interpretation, and await it.

Bari Bahu and Krishna convey their pranams.

Yours affectionately,

Parthasarathi.

**No. C/114/832/SRCM**

**Shahjahanpur**
**15th December 1972**

My dear Parthasarathi,

Received your very affectionate letter dated 6th December 1972.

I sent Sharad to Dehradun for the opinion and treatment of Bone Specialist, who is son-in-law of my sister. Operation wound was almost healed up, but affected bone had to be examined there. A few holes were found in the bone. The doctor has put plaster of Paris and has prescribed some medicines saying that if he is not recovered by this treatment, then he will have to operate again.

Mr. Rakotondrainibe came here and stayed for two days. Six Danes are also staying here including Vibe and Thomas.

According to your telegram I have given Rs. 101/- to Shashi. You need not bother about it.

I have not received as yet the typescript of the book *Truth Eternal*. This is a book written by my Master. It should be valued in gold. Never mind if the people do not think it to be so important. I am of opinion that the idea of cheaper edition should be discarded altogether. Instead of 3000 copies you may have 2000 and for this I entirely leave upon you.

I agree with you regarding reprinting of *Efficacy of Raja Yoga.*

About my Autobiography, there is no hurry at all, and also there are so many things about it to be discussed with you. So we will come to a proper finding after the Centenary is over.

You have sent the copies of your letter sent to Mrs. Grace regarding registration. I entirely agree with your opinion and I have also written the same to her. It is my idea that it will not look nice at present to get it registered in USA when it is hardly possible for us to deposit $100/- in the bank there. But let us see what she says about it.

About the melting of the walls, it is like the x-ray of what is happening in your system.

You pray for Mr. C. C. Kimball that he may get the right wisdom.

I am transferring through Bank to you Rs. 754/- (copy of letter to Allahabad Bank is enclosed for your record). The amount has been received for the Centenary celebrations from (1) Shri Daulat Singh of Bankeyganj, Dist. Lakhimpur Kheri — Rs. 500/- (2) Km. Kasturi Chaturvedi of Modinagar — Rs. 138/- and (3) Rs. 116/- from Shri G. Rama Sastry, of Gopavaram, P.O. Samasrigudem, W. Godavari Dist. These amounts have been received here under H.Q. receipts no. 2919, 2923 and 2924.

I am again thinking about your headache, and will help you, but it depends on Him now.

I am very happy with your father who is doing such a laborious work in his old age. May he be rewarded, and you will deserve congratulations but not on paper.

Sister Kasturi conveys her *ashirvad* to you and Sulochana and *namaskar* to your father.

Love to children,

Yours affectionately,

Ram Chandra

P. S.: After this letter was completed, the registered packet containing the typescript of the book *Truth Eternal* with your letter has been received today on 15th. I shall look into it and will write to you in a day or two.

Ram Chandra

(Extract from the letter of Mr. K.C. Narayana dated 28th October 1972 addressed to Revered Master.)

I think my earlier letter reached you. I was not able to go to Tirupati these six months. I received a letter stating that white ants affected a door. I do hope you would take a decision about the books in view of this and let me know.

(Extract from the letter of Mr. K.C. Narayana dated 29th November 1972 addressed to Revered Master.)

I learn that my earlier letters regarding the library were again taken in the wrong spirit. I had been to Tirupati recently and I am afraid if something is not done soon the books may be eaten away. If S.R.C.M. cannot do anything about it immediately, maybe it can consider the possibility of giving a librarian. I shall give the downstair portion for the Library of the S.R.C.M. at Tirupati and the librarian can keep the books safe. I would have appointed a librarian myself but this was not possible as I am poor and cannot afford that. Except my income as salary I have no other income as rent or from lands. Even the one house I got at Tirupati is kept at the disposal of S.R.C.M. as long as it wants.

I do feel I would have something of a reply in this regard. As far as I know Tirupati centre cannot bear the expenditure of the Library. If I do not, however, have a reply on this I **beg** I may be permitted to give the books to the S.V. Arts College, Tirupati. I pray do not misunderstand me again. It has been my misfortune that my frankness was always misunderstood.

Maybe when you are busy otherwise, my letters do not deserve any attention. But for us the books are precious and if we were to sell them they would bring at least Rs. 30,000/-. Maybe SRCM were busy and did not **think of even acknowledging the offer**. I know how much I had to argue with my brothers for this yet another lack of courtesy to our family.

Hope this son of yours deserves a reply and his words are not again taken in the wrong sense.

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Copy for information and suitable action forwarded to Shri P. Rajagopalachari, General Secretary, at Madras along with a copy of Rev. Master's reply No. C/838/SRCM dated 15th December 1972.

By Order, Yours
In the Master's service
K.M. Saxena

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**No. C/838/SRCM** **15th December 1972**

My dear Narayana,

Received your affectionate letters of 28th October and 29th November. I was suffering these days with eye-sore and pain in stomach. Sometimes I am better and sometimes I suffer again from pain. This is going on.

Polly, I hope, must be satisfied by now. I have already sent Part I of Method of Training to Mrs. Grace by air about two weeks back.

About the library, I was thinking in this way that it must be at the place where so many men know him. He himself has said once that larger number of people in Madras know and love him in comparison to Tirupati. Madras is also a central place and library will be valued more there. With this idea in my mind I am trying to collect funds for it.

The books should be well preserved. Is it not possible that a few associates may take this job, so that the books may remain safe? It is my idea that if it be not possible at present to construct the room for the library, the books may be kept in the ashram itself, and some associates may be given charge under Dr. Kuppuswamy to see to the safety of the books on some partial payment. It was your suggestion also some time back to keep the books in the ashram for the time being.

Love to children,

Yours affectionately,
Ram Chandra.

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**REGISTERED**

**No. P-114/944/SRCM** **Shahjahanpur**

**17th December 1972**

My dear Parthasarathi,

Received your letter dated 29th November 1972, on 15th December 1972, along with the typescript of *Truth Eternal*.

My comments on the references made by you are as under in seriatum:-

| **Type-script Page No.** | **Line No.** | **Comments** |
|---|---|---|
| 3 | 27 | ‘particle’ is correct. |
| 4 | 5 & all other places | ‘Jnana’ should be printed instead of ‘Gnana’. |
| 11 | 9 | ‘permutation’ should be printed instead of ‘permitation’. |
| 15 | 6 | ‘knowledge’ instead of ‘knoledge’. |
| 28 | 27 | ‘ignorant’ (*) as typed is quite correct. |
| 29 | 8 | should be ‘an object’ instead of ‘on object’ as typed. |
| 30 | 20&23 | ‘silly’ is correct. ‘fickle’ and ‘ignorant’ are also correctly used. |
| 31 | 6&20 | --do-- --do-- |
| 30&31 | | Paragraphing rearrangement is correct. |
| 38 | 19 | ‘legs’ is correct - not the head. |
| 40 | 8 | ‘eulogised’ instead of ‘emlogised’. |
| 43 | 24 | ‘Sufis etc.’ (See note below) § |
| 48 | 16 to 19 | The sentence from ‘the correct’ to the word ‘root’ should be omitted. |
| 59 | 15 | ‘Reductio ad Infinitum’ is correct and not ‘Reductio ad absurdum.’<br>‘and’ is typed instead of ‘ad’. |
| 72 | end of page | Verse is noted below. Ø |
| 88 | diagram, | ‘Para Brahamanda Mandal’ and ‘Brahamanda Mandal’ are correct. |

| | | |
|---|---|---|
| 97 | diagram, | There is no need of the dotted figure of the jar. |
| 103 & after | | Numbering of verses is not necessary. |
| 43 | 16 | Should be ‘small’ instead of ‘smal’. |
| 43 | 26 | Should be ‘Khudai-Azam’ in place of ‘Khudai-Azad’ as typed. |

(Note - *) Philosophically the word ‘ignorant’ is very bad but in Sufi literature it has much value. Dr. Varadachari forced me not to write this word, and asked me to write ‘knowledgelessness’ in place of ‘ignorance’. In my vocabulary ‘ignorant’ carries full meaning of the state and Master used this word even in talk of Reality. I am so adamant that I added an appendix in *Towards Infinity*.

It is for your knowledge only.

(Note - §) As far as history goes, the Sufism started from Iran. The Iranians were originally followers of Zarasthustra whose religious book is Zindavasta which is akin to our Vedas. After the spread of Islam, the Iranians divided into two religions— Muslims and Parsees. As such it is not wrong to mention Sufis as followers of Zarasthustra. However, revised text does not have this sentence (page 43) and it is better that we do not give reference to the origin of the Sufism.

(Note - Ø) The verse:

> Khvabo Bedariyam Shudah Yaksaan
> Az Inayat Sohabate Piraan
> (My waking state and the state of deep sleep
> became one and the same, by the grace of the
> company of saints.)

I have kept your typed script of *Truth Eternal* here. If you need it, you can demand telegraphically and I will send it immediately. Other papers received with this letter under reference are being returned herewith.

I have already posted a letter to you yesterday, which you must have received by now.

Love to children,

Yours affectionately,

Ram Chandra

P.S. "Esoterium Report" received from W. Germany is also enclosed herewith for your information and record since none here knows German. There are some references of SRCM in it.

By Order

K.M. Saxena

17th December 1972

P.S. In connection with the matter that Mrs. Grace Kimball's husband wants that his wife may quit the Mission. She has written the following sentence in her letter dated 25th November 1972:

"How could anyone give up on the spiritual path after knowing the divine grace that is you. You are as close to Spencer and me as if we were sitting at your feet at dusk in Shahjahanpur."

Ram Chandra

There is a law probably for the whole of India on account of the famine that more than 100 people should not be entertained in marriages and functions. I believe you know it. If it is a case there you will have to take permission from the Dist. Magistrate.

R C

**Madras**

**19th December 1972**

My Beloved Master,

I have been so eagerly awaiting a letter from you for the last 10 days, and I was disappointed every day when nothing came. Today at last your letter came dated the 15th, and I have been relieved ever since I got it.

We are all very worried to hear from others that you are again suffering from stomach ache. I don't know what is wrong, and I hope that you are taking medicines regularly, as also milk for the pain. I also heard from Leif Larsson that your eyes are better — but we do not know that anything was wrong with your eyes. Please let me know clearly how you are and what are the troubles now, so that we can ask Dr. Metha here for an opinion and maybe he can also prescribe some more medicines. Please write as early as you can and let us have details.

We are also worried to hear about Chi. Sharad, and that he has not yet become completely well. We pray that he may be well by the time this letter reaches you. We all pray that a further operation may not be needed.

Here Chi. Umesh, Bahu and Chi. Neetu are all well. Chi. Umesh and Chi. Sarvesh as also Bahu come here regularly for sittings. The little boy is now mostly trouble free except for occasional loose motion when a new tooth comes out.

At home there is a lot of trouble, Bari Bahu was ill for the last 10 days and has just recovered. Chi. Krishna was also very unwell for the last week, and at one stage we were doubting whether he would be able to attend his Matriculation selection examinations. Fortunately he became better and was able to attend and complete the examinations satisfactorily. I was unwell for nearly a week, and that was the main reason why I could not come to Shahjahanpur. Even now I get the headache frequently. I am also worried because Chi. Krishna is also beginning to get headaches, very similar to mine.

We had appointed a lady cook who was with us till this morning. Suddenly her father expired and she had to go away. Since yesterday my father is in bed. He began to feel slightly giddy, and we called the doctor. The doctor says that his blood pressure is very low, and has asked him to take some medicines and be in bed for a week. He had planned to go to Salem to attend the Centenary celebrations there, but today we have cancelled his ticket. I am very worried about him. He does not take adequate rest, and works for 10 hours a day. He drives himself unnecessarily and will not listen to us. Tomorrow my brother and his family are coming from Bombay for a stay of three weeks. At this time our maid servant has also stopped coming, and our regular Sridhar who stays here has decided to go home to his native place in Kerala tomorrow. So at this time we have a lot of problems on our hands. It is all the Master's will, and appears to me like a drama which I am witnessing. I do not know whether to laugh or to cry. Everyday life seems to be getting a little more difficult in the office as well as the home. I sometimes feel very depressed, and at other times I feel that I am getting more and more ignorant day by day. I no longer seem to have the knowledge to deal with the problems of life. In fact I sometimes feel like a new born baby — which is bewildered by everything that it sees, hears, and experiences. I feel a total lack of competence in dealing with life and its problems. I feel to be slipping backwards in time, and reverting to the status of a baby. I do not know what all this portends, but beloved Master, it leaves me feeling very very helpless and worried. I feel like rushing to Shahjahanpur, falling into your lap and weeping like a baby. I feel the need for you so much in this time of stress, but circumstances are conspiring to make an immediate visit impossible. I suppose that I have to go through whatever you have in store for me, but I beg you to give me the strength to bear my problems and troubles also. My father's health is something which causes me the most worry, and I pray to you to grant him many more years of life and good health. It is all in your Divine hands. Please, dear Master, let me have a reply immediately to console me, and to relieve me of my worries. You alone are my God and to you alone can I turn for love, affection, sympathy, guidance in fact for everything I need in my life, here in this world and in the worlds and lives hereafter too. I await your letter very eagerly.

The first galley proofs of about one-third of *India in the West* has come and been corrected. I think the book will be ready by the first week of January. I have noted your instructions regarding Pujya Lalaji Saheb's *Truth Eternal*. We shall print 3000 copies for the first edition and price it at Rs. 5/- per copy. I await the approved typescript as soon as you have gone through it. We must give it to the press latest by 27th or so if it is to be ready for release on February 25th.

With all my love,

Yours affectionately,
Parthasarathi

# Glossary

*Words set in SMALL CAPS are defined elsewhere in the Glossary*

ANNAMAYA KOSH (or ANNAMAYA KOSHA): Physical sheath, or food sheath (matter).

ANNAPRASAN: Hindu ceremony of giving food to a new-born child for the first time (usually in the sixth month).

ANUBHAVA: Intuitional perception or personal experience in the realm of Nature or God.

ASATO MA SATGAMAYA TAMASO MA JYOTIRGAMAYA MRYTYOR MA AMRITAM GAMAYA: The prayer by a disciple to the Guru: "Lead me from unreal (or non-existence) to the real (existence); lead me from darkness to light; lead me from death to immortality."

ASHIRVAD: Blessing.

ATMA CHAKRA: Heart chakra; second point.

BHOGA (or BHOG, or BHOGAM): Process of undergoing effects, impressions, experience, enjoyment.

BHUJANGASANA: A HATHA YOGA asana; a serpent-like posture.

BRAHMAN (or BRAHM): Creator, God, Centre, Ultimate.

BRAHMANDA (or BRAHMAND): Astral world, cosmos.

BRAHMANDA MANDAL (or BRAHMANDA DESH): Mental sphere, supra-material sphere, cosmic region; sphere where everything manifests under a subtle shape before taking place in the material world.

CHAKRA: Centre of super-vital forces located in different parts of the body; figuratively called lotus.

CHELA: A disciple.

DHRUVADHIPATI: Cosmic functionary below the PARISHAD who directs the work of the Dhruvas.

DHRUVA PAD (or DHRUV PAD, or DHRUVAD-PAD): Cosmic functionary below the DHRUVADHIPATI who directs the work of the Vasus.

DHYAN (or DHYANA): Meditation (7th limb of Patanjali's yoga).

DURGA CHAKRA BHEDAN: Breaking (opening and piercing) the Durga chakra.

GUNAS: Attributes; the three qualities of nature in Hindu philosophy: SATTVA, RAJAS and TAMAS.

GURU: Master, who transmits light, knowledge; a spiritual teacher.

HATHA YOGA: The first four stages of PATANJALI'S ashtanga yoga. The practice of yoga concerning the body.

HINDI: Language of North India.

HIRANYAGARBHA: A golden foetus; the name of Brahma the creator; a soul invested with the SUKSHMA-SARIRA, or the subtle body.

HOMA: Offering oblations to gods by pouring ghee into the consecrated fire; sacrifice.

JIVA (or JIVATMA): Individual incarnated soul. Life.

KANTHA CHAKRA: The throat plexus; fifth point.

KARMA: Action.

KUMBHAKA: Retention of breath.

KRISHNA (or LORD KRISHNA): Most recent incarnation of Vishnu; divine personality in *Mahabharata*.

LAGAN (or LAGOON): Hindu betrothal ceremony; also, attachment.

LA ILAHI: Arabic for 'Master' in the prayer; one of three versions, others are: LA SAYYADI, YA ILAHI.

LA SAYYADI: Arabic for 'Master' (see LA ILAHI).

LAYA: Dissolution.

LAYAVASTHA (or LAYA AVASTHA): The state of merging.

MAHA PARISHAD: The highest cosmic functionary; ruler of the universe.

MAHAPRALAYA: State of complete dissolution when everything in existence merges with the Centre. The complete dissolution of the whole universe.

MATSYENDRA: A HATHA YOGA asana; fish posture; named after the great yogi Matsyendranatha.

MAYA: Phenomenal appearance. It is really a power of God. All manifestation or expansion which seems illusory is the play of maya. Illusion.

NAMASKAR (or NAMASKARAM): Respectful salutation bowing; also used while greeting someone.

NASHA: A state of intoxication.

PAG-DANDI: A footpath.

PARA BRAHMAN (or PAR BRAHMA): Indeterminate Absolute —God as the Ultimate Cause of Existence (see *Reality at Dawn*).

PARA BRAHMANDA: Supra-cosmic consciousness.

PARA BRAHMANDA MANDAL: Supra-cosmic region of the mind.

PARISHAD: Cosmic functionary below the MAHA PARISHAD who directs the work of the Dhruvadhipatis.

PATANJALI: Ancient Indian scholar who wrote the Yoga Sutras.

PIND (or PINDA): Material or gross existence, that which exists in the gross or material state.

PIND PRADESH (or PIND DESH, or PINDA DESH, or PINDA PRADESH): Material sphere; the heart region.

PRANA: Life, breath.

PRANAHUTI: Process of yogic transmission; derived from *prana* meaning life and *ahuti* meaning offering. Offering of the life force by the Guru into the disciple's heart.

PRANAYAMA: Derived from PRANA (life, vital force) and ayama (to restrain). The regulation of Prana.

PRAPANNA: A spiritual stage; also, one who has surrendered.

PRAPANNA PRABHU (or PRABHU-PRAPANNA): Spiritual condition experienced as being both Master and one who has surrendered.

PUCCA: Ripe (fruit); complete (work).

RAJ: Short form for RAJAS.

RAJAS: One of the three gunas. Leads to activity, egoism and selfishness.

RAJA YOGA (or RAJ YOGA): Ancient system or science followed by the great rishis and saints which helped them to realise the Self or God. Usually used for meditative practices, as distinguished from HATHA YOGA.

SADHANA: Spiritual practice.

SAHAJ MARG: Literally: natural path, simple path.

SALOKYATA (or SALOKYA): Being in the same world or sphere with the other.

SAMADHI: State in which we stay attached to Reality. In Sahaj Marg the return to the original condition, which reigned in the beginning.

SAMSTHA (or SANSTHA): Spiritual tradition; organisation; group.

SANSKRIT: Culture; also the name of the ancient language of India.

SAT: Being, Reality, Existence.

SATSANGH (or SATSANG): Spiritual assembly; being with Reality.

SATSANGHI: Member of a spiritual organisation; one who participates in SATSANGH.

SATTVA: One of the three gunas. Leads to balance or poise. It manifests in virtuous conduct and brings about happiness.

SOOKSHAM SHARIR (or SUKSHAM SHARIR or SUKSHMA SARIRA or SOOKSHAM SHARIR): Astral body, subtle body.

STHAN: Location; place; state; condition.

STHAN of DURGA: The place (location) of Durga.

SURYANAMASKARA: A HATHA YOGA asana; literally: worshipping the sun.

TAM: The actual state we were in when the world was born. Real state of being.

TAMAS: One of the three gunas. Inertness. It leads to inactivity, sloth or procrastination.

TANDAVA: Dance; particularly the Cosmic dance of Lord Shiva.

TILAK: Hindu betrothal ceremony; also, a mark on the forehead.

UPADESH: Sermon. Instruction.

VASU: Cosmic functionary below the Dhruva who conducts petty godly work in a local area.

VAYA (or VAYU): Air; in Hindu literature, the air element or principle.

VAYU CHAKRA: Air chakra; fifth point.

YA ILAHI: Arabic for 'Master' (see LA ILAHI).

YATRA: Voyage, spiritual pilgrimage.

YOGA: A system of Hindu philosophy showing means of emancipation of the soul from further migration, mainly subdivided as RAJA YOGA and HATHA YOGA.

YOGI: One who practises yoga; one who achieves union with the Absolute.

YONI: Place of birth or origin; generating cause; also, the female organ of generation.

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